

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME 1
(ARABIC MSS)

THEOLOGY

Prepared by
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PREFACE

THE present is the tenth volume of the Catalogue of Arabic and Persian MSS in the Oriental Public Library at Bangalore and the fourth dealing with Arabic MSS. The subject of the volume is Theology in which important branch of Muslim learning scholars have always received special encouragement at the hands of Caliphs Sultans Governors and Amirs to whom the greater part of the works on this subject are consequently dedicated. The collection here catalogued is notable for the number of works on Theology by Indian authors.

The volume has been compiled by Maulavi Abdul Hamid who is to be congratulated on the success with which he has traced the original texts especially in the case of those glosses and annotations that beginning without a preface did not indicate what texts they are dealing with. He has also succeeded by a careful and painstaking examination of the MSS and the marginal notes contained in them and of works of reference in identifying the title and authorship of several works where particulars of these were not to be found in the MSS themselves.

The volume contains notices of 161 MSS including 3 MSS of mixed contents which comprise altogether 21 treatises.

Among old and rare MSS described in the volume the following deserve special notice —

No 493 *Giyas al Umam* a very rare work on Imamut and Khilafat by Imam al Haramain a prominent author of the 5th Century A H. Dedicated to Nizam al Mulk the famous Minister of Bagdad.

No 518 An old and valuable copy of a commentary on *Muhassal*. The MS belonged at one time to the Royal Library of Sultan *Shah Rukh* (A H 807-850 = A D 1404-1449) of the Timurid dynasty.

No 521 A very old and beautiful embellished copy of a commentary on *Tawhīd* made in A H 740 nine years before

the commentator's death The commentary was dedicated to Amîr Qausûn, Viceroy of Egypt.

- No 528 A very old copy of Minhâj as Sunnah, made in A H 811 for the Royal Library of Malîk Nâsî Ahmad (A H 803-829 = A D 1400-1426), one of the kings of the Rasulid dynasty The MS was for some time in the San'â Library of Yaman for a brief account of which see Library Catalogue volume v, part II, No 305
- No 540 A beautiful copy of a gloss on the first part of Sharh al Mawâqif, by Mîr Zâhid (*d* A H 1101 = A D 1689), transcribed in or before A H 1102 Dedicated to Auzangzib
- No 564 An autograph copy of an exceedingly valuable and voluminous work on Sunnî theology, believed to be unique Dated A H 810
- No 569 'Ismat al Anbivâ,' a very rare work on the sinlessness of the prophets, by Abdallâh bin Shamsaddîn al Ansâî (*d* A H 990 = A D 1582), a Sûfî and scholar of India Dedicated to Pînce Mu'izzaddîn Kâmiân (*d* A H 964 = A D 1556) Dated A H 1133
- No 584 A rare Arabic translation of Tuhfa Isnâ 'Ashaiyâh, a famous Persian work on theology
- No 588 A rare commentary on Tatfîf the work of 'Abdal'azîz, the successor of Muhammad bin 'Abdalwahhâb as leader of the Wahhâbî school
- No 595 A very valuable copy of a commentary on Tajrîd made by Sirâjaddîn al Hindî (*d* A H 773 = A D 1371), an Indian scholar and a pupil of the commentator afterwards Chief Justice of Cairo
- No 609 A copy of an annotation of Dawwânî by Mîrzâjân Transcribed by a famous scholar, Nûrallâh ash Shustarî (*d* A H 1019), the author of the MS No 623 Dated A H 982
- No 622 A rare commentary on a treatise of Sadraddîn by his son Gıyâsaddîn (*d* A H 949 = A D 1542) Dated A H 1022
- No 623 A beautiful copy of Ihqâq al Haqq, compared with a copy revised by the author

Nos 631-32 Three volumes of a comprehensive work composed by a group of Shi'a scholars deputed by Ibrahim Khan Governor at different times of Kashmir Lahore Bihar Bengal and other places

No 643 A copy of Majma' alih containing 15 treatises on Zaidi theology by scholars of that sect studied by Muhammad bin Husan the grandson of Qasim Mansurbillah (d. A.H. 1029 = A.D. 1620) a famous Zaidi Amir and Imam of the Zaidi sect. The present MS. was for some time in the Sana'a Library of Yaman.

This is the second volume that Maulavi Abdul Hamid has contributed to the great Catalogue vol. v part i (1920) and part ii (1925) having been his work. Maulavi Abdul Hamid long ago served his apprenticeship to Islamic learning in the all important but most difficult domain of theology. With the appearance of this new volume (its publication in the year following the publication of volume v part ii is a matter for great congratulation) he is to be accredited a Master. I could wish that I was one of the Caliphs Sultans Governors and Amirs referred to in the opening paragraph that at my hands Maulavi Abdul Hamid might receive some special encouragement. But he has an enduring reward. Dynasties will pass and many changes will be on the face of the earth but Islamic theology will endure and have its students and Maulavi Abdul Hamid's volumes will be an indispensable part of their apparatus.

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J. A. CHAPMAN

Calcutta 1st May 1926

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So far as narration is concerned he gives us to understand that no trace of the work is to be found in the 2nd 3rd and 4th centuries A H , and the oldest work to his knowledge, in which the present composition is mentioned is كتاب الاصول by Bazdawî (*d* A H 182 = A D 1089) an author of the 5th century A H

In contradiction of the statement referred to above however, we notice that, besides others the following standard authors and authorities of the 4th century A H held the present work to be a composition of Abû Hanîfa and wrote commentaries on it

I Abû Mansûr Mâturidî (*d* A H 331 = A D 944) a follower of the Hanafî school and the founder of the Matmudiyah school of theology, composed a commentary in which he asserts, on the strength of reliable narration that the work is by Abû Hanîfa, as appears from the following —

قال ابو المصنوع الماتريدی رحمہ اللہ قد سألتمونی اکرمکم اللہ
تاتقوی ان اسرح لکم انعمہ الاکبر الہی یسہل الی ابی حدیثہ ناسایید
صحیحہ الیم *

II Abû'l Lais as Samarqandî (*d* A H 383 = A D 993) a famous Hanafî scholar and a reliable author of his age, composed a commentary on the present work which he describes as a work of Abû Hanîfa (For copy of the same see Cano vol II, p 43)

Bazdawî does more than mention the work (as stated by Shiblî), he composed a commentary on it (For a copy of this commentary see Escur, No 995)

Shiblî, in the following passage from the work referred to above actually alleges that all the commentaries on the present work were composed in the 8th century A H , or in subsequent years

اس کتاب کی حتمی سرحد ہونی سنہ ۱۰۰ اتھویں صدی میں
یا اس کے بعد *

It is thus evident from what we have said that Shiblî, on the point of narration, altogether fails to prove his claim, basing it as he does on very imperfect information

On the point of *Drâyat* (درایت), the following unvarnished observations led Shiblî to reject Abû Hanîfa's authorship

I Shiblî holds that the present work is characterised by a style of writing and by constructions similar to those employed by later scholars, and that such were introduced into the Arabic language long after Abû Hanîfa's death

II The use of the words *جوهر* (substance) and *عرض* (accident) in a philosophical sense is found in the present work. But according to Shibli these words had not come into use in that time in Abū Hanifa's time.

III Though translation of some (Greek) philosophical works into Arabic were made in the reign of the Caliph Mansur (A.D. 130-138 = A.H. 741-771) yet no trace of the use of these two words is found in that period.

For the reasons noted below, however, we differ from the foregoing observations and conclusion of Shibli.

I Shibli does not quote any instance from the present work in support of his first observation mentioned above, namely that the style of writing adopted by the author is of a period later than Abū Hanifa. Hence we may dismiss this observation of Shibli as unfounded. On the contrary, we may note that the present work does not follow any systematic arrangement such as that adopted by the authors of a later period which fact supports our view that it is by an author of an early period.

II Shibli does not support by any quotation his statement that the use of the words referred to above in their philosophical sense was unknown in Abū Hanifa's time. The theory of Abū Hudaib Allaf the founder of the Hanbalīyah school of theology, who was born in A.D. 131 and died in A.D. 230 that *possess one of the attributes of God: accident* (*أشيع كلامه عرض*) (cf. p. 71 of the MS. No. 14 below) indicates that the word *عرض* came into use some time before. The following passage however throws light on the use of the word *عرض* (accident) in its philosophical sense in Abū Hanifa's own time —

قول ان انا حادثة حمد الله سئل في الكلام في الاعراض والاحصاء

قول لعن الله من سئل عن حد وسو دفع على ائس الكلام في سدا الم *

(See Al-Qirā's Commentary p. 11)

From the above passage we learn that Umar bin Ubaid the pupil of Wasil bin Ata (d. A.D. 111 = A.D. 719) and a contemporary of Imam Abū Hanifa originated the use of the word *عرض* in its philosophical sense. The use of the word *عرض* (accident) necessarily suggests the use of the complementary word *جوهر* (substance).

III Historians tell us and Shibli does not deny that many theological theories were originated in and before Abū Hanifa's time and that the Muhammadans were even then divided into a certain number of sects further that Imam Abū Hanifa is specially known for his discussion and criticism of other creeds.

It is also admitted by historians that translations of certain philosophical works were made in the reign of the Caliph Mansûr, who was the contemporary of Abû Hanîfa, and that the two Mu'tazilî schools of theology were organised in Abû Hanîfâ's time, viz., the Wâsilîyah by the above-mentioned Wâsil bin 'Atâ', and the 'Umarîyah by 'Umar bin 'Ubad, while a work on theology by the same Wâsil bin 'Atâ' was also composed *في الكلام لإحدىه واصل بن عطاء المعتزلي* see Al Awâil, fol 53^b. In such circumstances, and without having any direct evidence to the contrary, it is quite unreasonable to say that the use of these two important words, in their philosophical sense, was unknown in Abû Hanîfa's time. It is also unreasonable to believe that a scholar like Abû Hanîfa, who is specially known for his treatment of the subject, was ignorant of the use of these two important words. Hence it is evident that we are not precluded on grounds of Du'âyat from holding the present work to be a composition of Abû Hanîfa. Kaidarî (*d* A H 827 = A D 1424) in Manâqib a work on Abû Hanîfâ's life (recently printed in Hyderabad), tells us (p 107), in a passage quoted below, that the theory that Abû Hanîfa was not the author of the present work, was originated by the Mu'tazilî sect, who claimed Abû Hanîfa as one of their number, but discovering criticism of their doctrines in the present work, were compelled to start the theory that he was not the author.

فإن قل ، ليس لابي حنيفة كتاب مصدده ، قل ، هذا كلام المعتزلة
ودعويهم انه لدس له في علم الكلام تصدده ، وعرضتم بدلا ، يعني ان يكون العقده
الاكثر و كتاب العالم و المتعلم له لانه قد صرح و عندما نذكر فواعد اهل السنة
والجماعة ودعويهم انه من المعتزله *

This theory, started by the Mu'tazilîs, spread so much in later times that even some Sunnî scholars adopted the same view.

Written in good Naskh Dated A H 826

Scribe حافظ مصدود بن مولانا نظام الدين الحواري

No 486

foli 40 lines 19 size 10 x 6½ 7¼ x 3½

شرح العبد الاكبر

SHARH AL FIQH AL AKBAR

A rare commentary on the preceding work dedicated to Sultan Uluḡ Beg (A H 850—853 = A D 1447—1450) of the Timurid dynasty

By Ala addin Ali al Bukhārī علا الدين على البخاري a scholar of the 9th century A H The works of reference at our command do not enable us to ascertain the date of death of this scholar Only one other copy of the work is known viz that in the Rampur Library (see printed list No 287) but there is no mention of the date of death of the author However the fact that the present commentary was dedicated to Sultan Uluḡ Beg suggests at once that its author was a scholar of the 9th century A H A scholar of the name of Ala addin Ali (d A H 879 = A D 1474) who was a favourite of the same Sultan and dedicated some of his works to him is known to us (see No 598 below) but he is commonly known as Qushḡ

Beginning —

الحمد لله الواحد في دانه الواحد في صفاته اصل محمدا
 فصدت ان اسرح نسخته في امور الدين لاجل تحفه السلطان
 معبد الدولة والدين العتيق قال المعتمد الى الله سلاى الدين
 على البخاري اصل التوحيد وما نصح الاعتماد عليه الخ *

Written in Nasta liq Dated A H 1087

No. 487.

foli 19, lines 19, size $10 \times 6\frac{1}{2}$, $7\frac{1}{2} \times 3\frac{1}{2}$

شرح الفقه الاكبر

SHARH AL FIQH AL 'AKBAR.

A commentary on Al Fiqh Al Akbar the preceding work

By Abûl Muntahâ Ahmad bin Muhammad Al Magnîsâvî
 ابوالمنتهى احمد بن محمد المغنيساوى There is no mention in any catalogue of the date of death of the commentator or of the century to which he belonged, nor does the present manuscript help us to trace the same. Our copy is without the colophon, but the colophon of the commentary quoted in Hâj Khal, vol. ii, p. 91, which runs thus —
 وم الشرح سنة تسع وثلاثين وسعمائة tells us that the commentary was composed in A. H. 939. Hence the commentator was a scholar of the 10th century A. H.

Beginning —

الحمد لله الذى هداانا الى طريق اهل السنة والجماعة الخ *

For other copies see Berlin Nos. 1929—30, Goth. No. 641
 Leipzig, No. 1087

The present commentary has been printed at the Dâ'irat Al Ma'ârif Press Hyderabad A. H. 1321

Written in Nasta'liq Dated A. H. 1253

No. 488

foli 118 lines 19, size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$

شرح الفقه الاكبر

SHARH AL FIQH AL 'AKBAR.

A well-known commentary on Al Fiqh Al Akbar, mentioned in almost all the catalogues

By Mullâ 'Alî Al Qâîrî ملا على القارى (d. A. H. 1014 = A. D. 1605
 see Lib. Cat., vol. v part. i No. 237)

Beginning —

الحمد لله واحد الوجود دى الهم والفصل والوجود *

The commentary has been lithographed in Delhi A H 1269 as well as at some other presses

Written in Nasta'liq Not dated apparently 12th century A H

No 489

foli 132 lines 19 size $9\frac{1}{4} \times 6\frac{1}{2}$ 7×4

The Same

Another copy of the same Written in good Naskh Not dated apparently 12th century A H

No 490

foli 23 lines 25 size 9×6 7×4

الحكمة والاعذار

AL HAIDAT WA AL I'TIDÂR

A collection of disputations and debates on a famous theological point the doctrine of the divine creation of the Qur'an (خلق القرآن) which took place between the author and Abu Abdarrahan Al Marisi (d A H 218 = A D 833) one of the most prominent Mutazili scholars in the court of the Caliph Al Ma'mun (A H 198-218 = A D 813-833) The author in the preface tells us that immediately the news reached him that the doctrine referred to above had been given out by Marisi he left Mecca for Bagdad with the object of opposing Marisi and his doctrine On his arrival in Bagdad he made himself known to the Caliph and expressed his desire and the object of his visit to him The Caliph who was known for his keen interest in theological questions arranged a debate on the present point between the author and Marisi The Caliph himself took the chair as arbitrator and president of the debate As we learn from the biographers the sound and reasonable arguments of the author soon attracted the attention of those attending the debate as well as of the Caliph and were so highly appreciated by them that cries of احب (we'll done) were lowered on the author The debate continued for ten days In the end Marisi failed to reply to the arguments of the author and the debate was decided by the Caliph in the latter's favour who gives us to understand in the preface that

he was rewarded with 10 000 Dinâr by the Caliph, as appears from the following

فقال المؤمنون احسنه ، يا عدد العرير بم امرئى بعسرة آلاه ، درهم *

Author 'Abdal'azîz bin Yahyâ bin Muslim Al Kinnânî al Mâlîkî الكناني المالكي، عددالعرب بن يحيى بن مسام الكناي المالكي, a prominent leader of the orthodox Muhammadans, specially known as a critic of the doctrines of other Islâmic sects. He studied under Imâm Shâfi'î (*d* A H 204 = A D 820, see Lib Cat, vol v, part II, No 304), and other known scholars of his age. He died in A H 240 = A D 854. See Isuawî, fol 17, Subkî, vol II, fol 39, Mîr'ât Al Janân fol 156^a.

Beginning

قال عدد العرير يا يحيى بن عدد العرب بن مسلم بن مدمون الكناي
اتصل بي وانا بمكة حرسها الله تعالى ما وجد اطهر سر بن عتاب المزي
بعداد عن القول بخلق القرآن و دعائه الناس الله الم *

For other copies of the work see Berlin, No 1440, Br Mus Suppl, No 171

Written in fair Naskh Dated A H 1301

No 491

كما ، السه

fol 98 lines 16, size $8 \times 4\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{1}{2}$

KITÂB AS SUNNAH.

A very rare work in two parts, bound in one volume, consisting of criticism and objections chiefly directed against the views adopted by Mu'tazilis and Jahamis, and also against the doctrines of other sects. The author bases his version on the Qur'ân Hadîs, and the opinion of Imâm Ahmad bin Hanbal (*d* A H 241 = A D 855, see Lib Cat, vol v part I, No 242) the founder of the Hanbalî school. The author remarks that there is no efficacy in prayers offered under an Imâm professing either of those two creeds.

Author Abû 'Abdallahmân 'Abdallâh bin Ahmad bin Hanbal ابن عبد الرحمن بن عبد الله بن احمد بن حنبل the son of the above-mentioned Imâm Ahmad bin Hanbal. He like his father was known for his opposition to the new creeds, and he devoted all his powers to

support the orthodox Muhammadans. He was born in A.H. 213 and studied under his father and many others. He was granted several sanads for narrating Hadis by a number of the reliable traditionists of his age. He is held an authority of his age in Al Ilal one of the critical branches of Hadis. See Lib Cat vol v part ii No 301. Abu Yala in his Tabaqat fol 76 remarks that he collected valuable information and material which he added to that branch of Hadis as appears from the following —

اما اعمال بعد حدود الله حار عنه تمام بحكى سيرة الحج *

He died in A.H. 290 = A.D. 901. See Tabaqat Abu Yala fol 76 Huffaz vol ii p 237

Foll 1—43 part i

Beginning —

الحمد لله ب العالمين صلى الله على محمد بنى الرحمة
وسلى الله وصحبه اجمعين قال الامام ابو عبد الرحمن عبد الله بن ابي
اسى عبد الله احمد بن محمد بن حنبل صلى الله عليه وسلم
سما والله العلماء على الله ه سمعت ابي من ول العباس مطلق
وهو كافر الحج *

Foll 44—98 part ii

Beginning —

قال الامام ابو عبد الرحمن عبد الله حذيتى ابي بنا حور بن
سطار عن اس بن ساس قال ارل ما حلق الله العلم بم قال له اكتب
قال ما اكتب قال اكتب ما سوكاس الى يوم العتمة الحج *

The present part is defective at the end

Dahabi in كتاب العلو (see No 530 below) quotes the present work as one of those on which he relied

Both parts are written in fair Naskh by the same scribe Dated
A.H. 1284

Author Abû l Ma âlî 'Abdalmalik bin Abî Muhammad Abdallâh bin Yûsuf al Juwanî ابو المعالى عدد الملك بن ابي محمد عدد الله بن يوسف الكويى, the most prominent scholar and author of the 5th century A H, whose undisputed authority in theology and jurisprudence is recognised all over the Islâmic world Gazzâlî (d A H 505 = A D 1111), the famous author of the well-known work, *Ihyâ' al 'Ulûm*, attended his lectures for a considerable period The scholars of Mecca and Medina offered to our author the title of امام الحرمين (the leader of the scholars of Mecca and Medina) He belongs to the Shâfi'i school, and is of the Ash'arî persuasion He was born in Bush-tanîqân, a famous place in Nîshâpûr and studied under his father and many others He completed his studies in the 19th year of his age and soon after, at the age of 20, on his father's death, he succeeded him as a professor of the Nîshâpûr Madrasah, the institution where he had studied Some years later, the influence of the Mu tazilîs and their serious dispute with the Sunnis compelled the author to leave the place Thereafter, he visited Bagdâd, Isfahân, Mecca, and Medina, and during his stay at these places, he delivered lectures on theology and jurisprudence It is said that nearly 300 men daily attended his lectures The fame of his learning led Ghyâsaddîn Nîzâm al Mulk, the above-mentioned Minister to appoint our author a professor of the Madrasah in Nîshâpûr known as Nîzâmîyah, which post he filled for 30 years He died in A H 478 = A D 1085 leaving behind him a large number of pupils and 15 works of which eight are mentioned in Brock, vol 1, p 389 His compositions on theology and jurisprudence, in particular, are regarded as thoroughly critical and authoritative For his life see Ibn Mulaqqin fol 64, Subkî, vol iv, fol 168, Mir'ât al Janân, fol 273 Isnawî, fol 145 Madînat al 'Ulûm, fol 119

Beginning —

قال السيد الامام امام الحرمين ابو المعالى . عدد الملك . .
الكويى . الحمد لله الحى العدم الذى ارادته كل رسد وعى
وهذا اذا تم عاب الامم . مستر العيانى الح .

The present copy was transcribed in A H 1310 from a defective copy in which there were lacunae in the text Hence the same defect is found in the present copy these lacunae being indicated as follows هكذا فى الأصل (so it is in the original)

The copy is carelessly and incorrectly written For a very correct copy of the work see foll 4^b-51 of MS No 564 below where the present work is quoted verbatim

No 494

fol 62 lines 20 size 12x7 9¹ x 5¹

المعتمد بن بشار البوصري

AL TAMHÎD FI BAYÂN AL TAWHÎD

A very valuable work on theology containing a brief exposition of Sunni theological theories with references in each case to the views of philosophers, Mutazilis and some other sects. The author throughout the work supports the orthodox Muhammadans and opposes other circles. In cases where the two groups of the orthodox Muhammadans viz. Ash'ari and Maturidi differ in their views the author being a member of the Maturidi school supports the views of that school. The first chapter of the work which defines understanding and wisdom is of the nature of an introduction.

Author Abu Shal'ur Muhammad bin Abd as Sayyid bin Shu'ayb al Kahlisi أبو سكر محمد بن عبد السيد بن سعيد الكلسي a Hanafi scholar of the 5th century A.H. belonging to the Maturidiyah school of theology. The biographical works to which we have access do not provide us with any account of the author but that he was alive in A.H. 448 we may conclude from the fact that he studied under Abd al'aziz bin Ahmad al Halwani who died in A.H. 448 = A.D. 1055 and that he also studied in Samarqand after A.H. 460 as appears from the following two passages (fol 44^b) —

- ١ قال سمعت من الشيخ الإمام أبي محمد عند العرب بن أحمد
الخلواني النخعي مرة في أماليه الخ *
- ٢ قال المتنبي (أبو سكر) سمعت من الشيخ الإمام الرازي
أبي بكر مرة في حمرة الخطيب السمرقندي في سنة ثمان
وسنتين وأمانه وكتب منه عدة وطلع من كتاب السيرة *

Beginning —

الحمد لله الذي هدانا لهذا الذي كنا في الضلال

The work was printed in Cairo A.H. 1338

For other copies of the work see Asifiyah, Nos 381-452
Rampur Library Nos 34-35

Written in fair Naskh Not dated apparently 10th century A.H.

No 495.

foll 107 , lines 21 , size $9 \times 5\frac{1}{2}$ $6 \times 3\frac{1}{2}$

The Same

Another copy of the same Written in Nasta'liq Dated ١١١١
1204

A complete index of the entire contents in two foll written
apparently by the scribe of the MS is attached above the title-page

No 496.

foll 102 , lines 22 , size 10×6 , $7\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the same Written in Nasta'liq Not dated ,
apparently 13th century ١١١١

No. 497.

foll 28 , lines 19 , size 6×3 6×3

شرح رسالة الدرة العذرة

SHARḤU RISĀLA'I'I AD DURRAT AL
FĀKHIRAH.

A commentary on Ad Durrat Al Fākhrah a treatise on the
resurrection of the dead and points relating to the day of judgment
by Gazzālī (d A H 505 = A D 1111) For a copy of this treatise,
see Berlin No 2735

Neither the commentary nor the commentator is elsewhere
known to us The fact that he quotes many authors of whom the
latest is Ibn Hajar (d A H 852 = A D 1449) suggests that the commen-
tator is a scholar of the 9th century A H

Beginning

..... الحمد لله الذى شرفنا بالتاهل المعوصى ببحر العلوم الراحدة

احمد ان شرفنا لخدمته السند النبوية الحج *

Many foll in the middle, and some at the end are wanting

Written in fair Naskh Not dated , apparently, 10th century A H

No 498

foli 64 lines 12 size 9x6 7x4

شرح القسطاس المستقيم

SHARH AL QUSTÂS AL MUSTAQÎM

An autograph copy of the commentary on Al Qustas a treatise by Gazzali (d. A. H. 505 = 1111) containing an account of his disputation with a Shī'a scholar on the foremost disputed points between the Sunni and Shī'a creed. This disputation took place in the course of Gazzali's journey to Damascus. See for a copy of the treatise Berlin No 1721.

By Muhammad Qadī bin Sa'īd Muhammad al Lalazari محمد بن سعد محمد اللازاري commonly called Tahir تاجر a Qadī of Constantinople who composed the present commentary after he had resigned the post of Qadī as appears from the following passage in the preface —

لما انفصلت عن قضاء مدينة أبي انوش الانصاري استعجلت بمطالعة الكتاب الشريفي والقسطاس فسررت في شرح بعض كلامه *

The commentator in his preface refers to Constantinople by its secondary name among Muhammadans viz Madinatn Abi Ayyub al-Ansari since Abu Ayyub a companion of the Prophet was buried in Constantinople.

A note on the title page which runs thus شرح القسطاس للسراج (the commentary in the hand writing of its compiler) gives us reason to hold that the present copy is an autograph copy and this is borne out by the frequent corrections and alterations. The fact that the copy is dated A. H. 1199 tell us that the author was alive in that year.

Beginning —

الحمد لله الذي ابدى من سائر من مادة فاحياء علوم الدين سدد فواعد
العقائد بمن حاز بحواشر القرآن ومباح العائدات و بعد بقول العبد
الفقير محمد قاضي مدينة أبي انوش الانصاري المدعو بطاهر أبي السد
السراج محمد لاله راى كل الله لهما لما انفصلت عن قضاء مدينة
أبي انوش الانصاري رضى الله عنه استعجلت بمطالعة الكتاب الشريفي
بالقسطاس المستقيم فسررت في شرح بعض كلامه *

Written in Nasta'liq Dated, A H 1199

A note on the title-page tells us that the MS was for some time in the possession of 'Ârif Halîmî, a Qâdî of Constantinople

No. 499.

fol 45, lines 16, size $8 \times 4\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{1}{2}$

بحر الكلام

BAHR AL KALÂM.

(Designated on the title-page, Rîsâla ı'tiqâdîyah)

A well-known work on theology, expounding briefly the chief dogmas of the Sunnîs, 'with a refutation of the heretical doctrines held by other sects

Author Abû'l Mu'in Maimûn bin Muhammad an Nasafî ابو المعين ميمون بن محمد النيسابورى, a well-known Hanafî scholar, who died in A H 508 = A D 1114 See for his life and works, Brock, vol 1, p 426, B1 Mus Suppl, No 175

Beginning

توكله ، على الحكى الذى لايموت ادا الحمد لله دى الحلال
والاكرام قال الساج الامام الاحل رئيس الامه . . . ابو المعين
النيسابورى . . . اعلموا انى اعتد معرفة الله وتوحيده الح *

For other copies of the work see Goth, Nos 100/3, Wien, No 1523, Munich, No 892, Paris, No 1232, Br Mus Suppl, No 175, Cairo, vol 11, p 42

Written in Nasta'liq Not dated, apparently, 10th century A H

No. 500

fol 164, lines 13, size $8\frac{1}{4} \times 4\frac{1}{2}$, $4\frac{1}{2} \times 4$

شرح عقائد نيسابورى

SHARH U 'AQÂ'ID AN NASAFÎ.

A commentary on 'Aqâ'id Nasafî, a well-known treatise on theology by Nasafî (d A H 537 = A D 1142) For a copy of this treatise see Hand-list, No 2639/3

By Siyāduddīn Mas'ūd bin Umar al-Tifṭazānī سعد الدين مسعود بن عمر التفطازي a prominent Shafī scholar of his age and an author of great erudition who composed a number of works on philology, theology, jurisprudence and logic which were recognized in his own life time and have been highly appreciated by the scholars of later times. Several works of the author have been introduced into the courses of studies in the Madrasahs of different countries. He was born in Tifṭazan (a city in Khurasan) A.H. 722 and studied under Qutbuddīn (d. A.H. 766 = A.D. 1364) Qādī Adud (d. A.H. 756 = A.D. 1346) and others. He was one of the favourite scholars of Timur's court. We have already mentioned in Lib. Cat. vol. 1 part II No. 306 that a defect from Siyāid (d. A.H. 816 = A.D. 1413) in a certain literary dispute was a great blow to our author and caused his death in A.H. 791 = A.D. 1389. See Broel vol. II p. 215.

Beginning —

الحمد لله المتوحد بحلال ماله كمال معانيه الحج •

The fact that the present commentary was composed as long ago as A.H. 768 and up to this day is still one of the standard books taught in almost all Madrasahs and that scholars have composed a number of glosses and annotations on it is evidence of the merit and usefulness of the commentary which has been repeatedly printed here in India and in Cairo.

For other copies of the work see Bodl. vol. 1 p. 427 Berlin No. 1606 Rampur Nos. 208, 215.

Written in Nasta'liq. Not dated, apparently 11th century A.H.

No 501

fol. 65 lines 17 size 9½ × 6 6½ × 4

The Same

Another copy of the same. Written in Nasta'liq. Not dated, apparently 12th century A.H.

No. 502.

foll 74, lines 16, size $9 \times 6 \frac{1}{2} \times 3 \frac{1}{2}$

The Same

Another copy of the same Written in Nasta'liq Not dated
apparently 12th century A H

No. 503

foll 132, lines 9 size $11 \frac{1}{2} \times 6 \frac{1}{2}, 7 \times 3$

الحاشية على شرح العقائد

AL ḤĀSHIYA'U 'ALĀ SHARḤ AL
'AQĀID.

A very popular gloss on the preceding commentaries (Nos 500—502 above)

By Ahmad bin Mûsâ أحمد بن موسى commonly called Al Khayâli الحبالى, a scholar of Constantinople, looked upon as a specialist of his age in jurisprudence and theology. He was a great favourite of Mahmûd Pâshâ, the Minister of Sultân Muhammad II (A H 855—886 = A D 1451—1481) of the Ottoman dynasty, and he dedicated the present gloss to the former. The Sultân, who expected the gloss to be dedicated to him, was at first displeased with the author but afterwards, in recognition of his special merit, was induced to appoint him a professor of the Sultâniyah Madrasah of Brussa. There is some uncertainty as to the date of the author's death. In Berlin, No 1966, as well as in Brock, vol 1, p 427, A H 860 = A D 1456 is given as the date of his death, while in Cano, vol II, p 13, we find the date given as A H 862. The former of these dates we are bound to reject in view of the fact mentioned in India Office, No 390, that the author completed one of his works in A H 862. The author of Hadâ'iq Al Hanafiyah, p 328, puts Khayâli's death in A H 870 but does not support his statement in any way. Hence we cannot say more than that the author died in or after A H 862.

Beginning

اما بعد الحمد لمستاهله و الصلوة على سيد رسله قال السراج

الدكرير عامله الله تعالى بطفه الخطير الح *

In order to increase the utility of the present gloss among teachers and students numerous scholars have written annotations on it

For other copies of the gloss see Berlin Nos 1966—70 Goth No 673 It was printed in Cairo A H 1297

Written in Nasta'liq Not dated apparently 12th century A H

No 504

foli 64 lines 14 size $9 \times 6 \frac{1}{2} \times 3$

The Same

Another copy of the same beginning without the preface thus —

قال السارح قوله المحرر عامله الله تعالى بطبعة الخطاط السح *

Written in Nasta'liq Not dated apparently 12th century A H
The present copy bears marginal notes throughout It was purchased with other MSS in A D 1921

No 505

foli 41 lines 17 size $9 \frac{1}{2} \times 5 \frac{1}{2} \times 3 \frac{1}{2}$

The Same

Another copy of the same beginning without the preface thus —

قال السارح قوله المحرر عامله الله تعالى بطبعة الخطاط السح

Written in Nasta'liq Dated 1210 Fasli era = A D 1803

No 506

foli 63 lines 10 size $11 \frac{1}{2} \times 6 \frac{1}{2} \times 3$

The Same

Another copy of the same beginning without the preface thus —

قال السارح قوله المحرر عامله الله تعالى بطبعة الخطاط السح *

Written in Nasta'liq Dated A D 1898

قال الساج النحرير عامله الله تعالى في العظمى والجليل
النحرير العالم بالأمور وفيل المراكمة اللع الح *

The present MS along with other MSS was presented to the Library by Maulavi Abdal Majid of Patna in 1914

No 509

fol 147 lines 28 29 size 9¹ × 8 7 × 4¹

الحاشية على حاشية الحاشية

AL HASHIYATU 'ALÂ HÂSHIYAT AL KHAYÂLÎ

A very useful annotation on Khayâlî's gloss (see above Nos 503-506) containing a critical examination of a number of theological points

By Mulla Abdalhakim as Siyalkuti ملا عبد الحكيم السالكوتي a very prominent scholar of India known for his special merits in philology theology and logic He completed his studies under Kamal'uddin Kashmiri Mujaddid Alf Sani (d A H 1035 = A D 1626) named the author as كُنْزُ السَّجَابِ (the sun of the Panjab) His compositions received special recognition from the students and scholars of his age as they have also from those of later times up to the present date Mulla Abdalhakim in virtue of his masterly ability gained the special favour of Shah Jahan (A H 1037-1069 = A D 1628-1659) Shah Jahan twice made the author a present of Rs 6 000—an amount of silver equal to the author's own weight He also granted him a permanent Jagir producing a considerable income This Jagir after the author's death was continually in the possession of his descendants till the reign of the last Mughal Emperor but later the Jagir was escheated to the Crown on account of failure of heirs He died in A H 1067 = A D 1657 This is the generally accepted date though Brock in vol II p 417 gives A H 1060 as the date of his death See Subhat al Mur'at fol 153 Hada'iq al Hanafiyyah p 415

Beginning —

اعز ما يرى في راسح اللسان رابح ما يحكي في عدد النبل حمد
واحب الح *

Written in Nasta'liq Not dated, apparently 12th century, A.H.
The present copy is a transcription of a copy dated A.H. 1092

No. 510.

fol. 156, lines 25, size $9\frac{1}{2} \times 6$, $6\frac{1}{2} \times 3$

الحاشية على حاشية الخيالي

AL ḤĀSHIYA'U 'ALĀ ḤĀSHIYA'U AL KHAYĀLĪ.

A revised edition of the preceding annotation dedicated by the author ('Abdallhakīm) to Shāh Jahān. The preface of the present copy and the text of fol. 1-6 differ from while with a very few slight alterations, the text from *قوله ويعتبر عطف القصص على القصص* till the end agrees verbatim with the preceding MS. The additions to the text in fol. 1-6, are largely made up of praise of Shāh Jahān so that we may conclude that the author undertook the revision with the express object of dedicating the work to the Emperor.

Beginning

يا من تعدس داته عن احاطه الامكار وبعد فبعول العدد المسكن
عدد الحكيم بن شمس الدين *

The present annotation has been lithographed in Lucknow, A.D. 1891, and again in Dihlī, A.D. 1870.

Written in Nasta'liq Not dated, apparently 11th century A.H.

No. 511.

fol. 137, lines 17, size $9\frac{1}{2} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

الحاشية على حاشية الخيالي

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT AL KHAYĀLĪ.

Another annotation of Khayālī's gloss (see Nos. 503-506 above) explaining difficult passages and points. The name of the author of the present annotation does not appear in the body of the work, but a note on the title-page which runs thus *حاشية عدد الحكيم برحاسة*

حنبلى عن مسمو suggests that the author is Abdalhakim the author of the two other annotations Nos 509 510 above

Beginning —

الحمد لله على العمارة والصلوة والسلام على حبيبته ورسوله خاتم
الانبياء وعلى آله واصحابه الائمة الخ *

The above is mentioned by Haj Khal vol ii p 127 as the beginning of an annotation on Khirali's gloss by Abdalhakim which is additional evidence as to its authorship. Moreover in some places the text of the present annotation agrees verbatim with that of the two annotations referred to above

Written in Nasta'liq Not dated apparently 13th century A H

No 512

fol 100 lines 20 size 10 x 8 x 5½

لمس اللمس

TALBISU IBLIS

A most valuable work on theology expounding briefly the dogmas and theories of orthodox Muhammadans *اعمال السنة والحما* with a refutation of some other creeds of Muslim and non Muslim sects. Each such refutation is preceded by the words *لمس اللمس* (deception of the Devil) and in each case the author explains how people have been misled by these deceptions. The work is divided into 13 chapters. The first four chapters contain a description of the orthodox school of theology with directions to follow the same and warning against other schools. The 5th chapter contains a description and refutation of the dogmas and theories of non Muslims such as Philosophers Sufiites Magicians the Naturalistic School Zoroastrian Jew Christians and some others. Chapters 6-13 contain a description and refutation of certain innovations including mystical and theological theories and newly introduced ceremonies adopted by different classes and sects of Muhammadan. The author throughout relies on the Quran Hadith and philosophical

I foll 2 4	الكتاب الأول في الأمور بطروم السنة و الجماعة
II foll 5-9	الكتاب الثاني في دم الدرع و المبدع
III foll 10-17	الكتاب الثالث في التدبير من قس انايس و بعدر مكائده
IV foll 18	الكتاب الرابع في معنى التلخيص و العروز
V foll 19-53	الكتاب الخامس في المدا و في العقائد والديانات
VI foll 54-63 ^a	الكتاب السادس في تلخيص علم العلماء في فنون العلم
VII foll 63 ^b -64	الكتاب السابع في تلخيص علم الولا و السلاطين
VIII foll 65-71 ^a	الكتاب الثامن في تلخيص علم العباد في فنون العبادات
IX foll 71 ^b -76	الكتاب التاسع في ذكر تلخيص علم الرقاد
X foll 77-140 ^a	الكتاب العاشر في ذكر تلخيص علم على الصوفية
XI foll 140 ^b -144	الكتاب الحادي عشر في ذكر تلخيص علم على المتديدين بما يؤيد الكرامات
XII foll 145-149	الكتاب الثاني عشر في ذكر تلخيص علم على العوام
XIII foll 50	الكتاب الثالث عشر في ذكر تلخيص علم على الكل الحج

Author Abû'l Faraj 'Abdallahmân bin 'Alî bin Muhammad Al Jawzî الجوزي أبو الفرج عبد الرحمن بن علي بن محمد الجوزي (d. A. H. 597 = A. D. 1200 see Lib Cat, vol v, part 1, No 203)

Foll 1-78 are written in Naskh, and the rest is written in Nasta'liq. Not dated, apparently 13th century A. H.

The work is not mentioned in Brockelmann, but it was once lithographed in Delhi, and again in Cano, A. H. 1337.

No. 513

foll 50 lines 21, size 9½ × 6½ 7 × 4

الهداية من الاعتقاد

AL HIDÂYATU MIN AL I'TIQÂD.

A commentary on Bad' Al Amâlî, a versified treatise on theology, composed in A. H. 569 by 'Alî bin 'Usmân. For a copy of this treatise see Hand-list No 2564/1.

By Muhammad bin Abî Bakr Al Râzî الرزقي أبو بكر الرازي, a Hanafî scholar of the 8th century A. H. Some one has noted on the title-page, as well as at the beginning of the work, that Abû'l Qâsim bin Hasan Al Bakî is the author of the present commentary. This,

however we cannot accept as the beginning of our commentary entirely differs from the beginning of Abul Qasim's commentary as quoted in Lied No 2004. On the other hand it agrees verbatim with the beginning of Ar Razis commentary as quoted in Br Mus Suppl No 177 which leaves no room for doubt that Ar Pazi and not Abul Qasim is the author of the present commentary.

Beginning —

الحمد لله الملك المحمود المدة من الكتاب الحدود
سمعه هداية من الاستعداد لكثرة دفعه من العدد الح

For other copies of the present commentary see Cairo vol II p 60 Berlin Nos 2409-10 Br Mus Suppl No 177

Written in fair Naskh Dated A H 1284

A note at the end tells us that the present copy is a transcription of a copy dated A H 1090

Scribe أحمد بن محمد الغار

No 514

fol 24 lines 19 size 10×6½ 7½×3½

شرح قصيدة نزه الامالي

SHARHU QASĪDATI BAD' AL AMĀLĪ

(Also designated Daw Al Amāh)

Another commentary on Bad' Al Amāh mentioned in No 513 above

By Mullā 'Alī bin Sultan Muḥammad Al Qarī محمد علي بن سلطان محمد علي بن سلطان Muḥammad Al Qarī (d A H 1014 = A D 1605 see Lib Cat vol V part I No 237). He composed the present commentary in A H 1010 after completing his commentary on Al Fiqh Al 'Alī bar see No 488 above

Beginning —

الحمد لله الذي وحى وجوده
رحمه ربه الناري على بن سلطان محمد الهادي *

For other copies of the present commentary see Berlin Nos 2415-18 Paris No 1251 Br Mus Suppl No 861 Ranipur Lib No 225

Written in Nasta'liq Not dated apparently 12th century A H

No. 515.

fol. 86, lines 17 size $8\frac{1}{2} \times 6$, $6\frac{1}{2} \times 4$

حاشية التفسير على قصيدة دء الامالي

HÂSHIYA'I' A'I' TAQSÎR 'ALÂ QASÎ-
DA'I'I BAD' AL AMÂLÎ.

A rare gloss on the same Bad' Al Amâlî noticed above (Nos. 513-514)

By Muhammad Zam bin Zam Al 'Abidin bin Idris Al Mâlikî محمد بن زمر بن زيد العبد بن إدريس المالكي, a Mâlikî scholar. No mention of him or of the century to which he belonged, is to be traced in the works of reference but on fol. 53ⁿ he mentions Ibrâhim Al Liqânî Al Mâlikî (d. a. h. 1041 = a. d. 1631) as his teacher (قال العارف بالله سدي ابراهيم اللقاني المالكي), from which we may conclude that he is a scholar of the 11th century A. H.

Beginning —

اللم صل و سام على سيدنا محمد و آله و صحبه الحمد لله ذي الجلال
و المنة . فعول العبد العبير محمد زين بن زين العابد بن إدريس
المالكي الحج *

Written in fair Naskh Dated a. h. 1200

No. 516.

fol. 21, lines 26, size $8\frac{1}{2} \times 5\frac{1}{2}$, $7 \times 3\frac{1}{2}$

شرح قصيدة دء الامالي

SHARḤU QASÎDATI BAD' AL AMÂLÎ.

A commentary on the same Bad' Al Amâlî, devoted chiefly to a theological and philological explanation of the text

By Muhammad bin Muhammad محمد بن محمد, commonly called Al Rafi'î (الرفع). The works of reference do not enable us to trace any account of the commentator, but the fact that he quotes many authors, the latest of whom are scholars of the 11th century A. H., and that in the colophon which runs thus — تم شرح قصيدة دء الامالي في يوم الاربعاء في شهر ربيع الثاني سنة ١١٤٣, he tells us that the

present commentary was completed in A.H. 1143 gives us reason to hold that he was a scholar of the 12th century A.H. The frequent corrections and alterations found in the present copy suggest that it is an autograph copy and the original draft of the author.

Beginning —

الحمد لله العدم الذي حل من الكذب دل على عدمه العدم
 والكذب دل العدم ا • اى الله الدج محمد بن محمد
 الملف بالربع ا •

Written in fur Naskh Dated A.H. 1143

No 517

fol 60 lines 16 size 9×9 6×4

المعالم فى اصول الدين

AL MA'ÂLIM FÎ USÛL AD DÎN

A copy of the first of the five parts of Al Ma'âlim expounding briefly how the main points of theology are supported by logical and philosophical principles and reasoning. Below each point are given the appropriate principles and reasoning. Al Ma'âlim is a work which contains an exposition of the logical and philosophical principles and reasoning relating to the following five branches of Islamic learning viz Theology Jurisprudence Muhammadan Law Polemics and Dialectics divided into five Naw (parts). Each Naw has a separate beginning and is regarded as an independent composition being designated separately thus —

(i) Al Ma'âlim fî usul Ad Dîn (ii) Al Ma'âlim fî usul Al Fiqh
 (iii) Al Ma'âlim fî Al Fiqh (iv) Al Ma'âlim fî Adab an Nazr wa Al
 Jahl (v) Al Ma'âlim fî Al Khulafat

The present part of Al Ma'âlim is divided into the following 10 chapters and each chapter is sub divided into certain Mazâlah

I	fol 1-4	الاول فى المناجى المتعلقة بالنظر
II	fol 4 ¹ -9	الثانى فى احكام المعلومات
III	fol 9 ² -10	الثالث فى ادب العلم للصانع
IV	fol 16-23	الرابع فى صفه العلم والقدرة
V	fol 24-29	الخامس فى بعض الكلام فى الصفات

VI	fol	29 ^b -34	السادس في العبر والقدر
VII	fol	35-42	السابع في الدوة
VIII	fol	43-47	الثامن في النفوس الناطقة
IX	fol	48-54 ^a	التاسع في احوال القدماء
X	fol	54 ^b -60	العاسر في الامارة

Author Fakhraddîn Abû 'Abdallâh Muha'nmad bin Umar Al Khatîb ar Râzî محر الدين ابو عبد الله محمد بن عمر الخطيب الرازي A most prominent scholar and philosopher, and the leading Sunnî author of his age belonging to the Shâfi'î school, he composed a number of works on different subjects, both in Arabic and Persian. Most of these works are on scientific branches, such as philosophy, theology, logic, astronomy and astrology. His compositions are looked upon as the standard authorities on the subjects referred to above. He is also the author of the well-known theological commentary on the Qur'ân known as *At Tafsîr al Kabîr* (printed in Cairo in 8 volumes), see Hand-list, Nos 329-39. Some works of his on jurisprudence are also noticed. He was born in A.H. 543 = A.D. 1049, and flourished during the reign of Sultân 'Alâaddîn (A.H. 596-617 = A.D. 1199-1220), the last king of the Khwârazm Shâhî dynasty, for whom he specially composed *Hadâ'iq al Anwâr*, a work in Persian, being an encyclopædia of the sciences, containing a description of 60 branches of learning (for a copy of the same see *Bihâr Lib. Cat.*, vol. 1, No. 216). The author took an active part in supporting Sunnî doctrines, and opposed the doctrines of Shî'a and other sects. Bâqu Dâmâd, a Shî'a scholar, in his work, *An Nibrâs*, fol. 6 (see No. 627 below) shows bitter prejudice against the author and calls him امام المسكين (the leader of the throwers of the people into doubt), and refers to him in most opprobrious language, as appears from the following —

أرأيت ، الذي حكى عنه امام المسكين ما احكاه فص الله فاه و فل
سده ، لسانه و رمحه و قلته و احراة ما احراة بمعالته المتكينة و اكفرة *

Fakhraddîn ar Râzî died in Haiât A.H. 606 = A.D. 1209. See *Mu-r'ât al Janân*, fol. 376, *Subkî*, vol. VI, fol. 145, *Mujmal Fasihi*, fol. 176, *Brock*, vol. 1, p. 506, where 32 Arabic works of the author are enumerated.

Beginning

الحمد لله حالو الاصباح و حالو الالواح *

A copy of the present *Ma'âlim* is mentioned in *Cairo* vol. II, p. 55.

The colophon runs thus —

م كتاب المعالم فى الكلام *

Written in Nasta liq Dated A H 1095

Scribe عدد العربى بن مكارم

No 518

fol 301 lines 23 size 6×4½ 4½×3½

المعصل شرح المعصل

AL MUFASSAL SHARH AL MUHASSAL

An old and very valuable copy of a commentary on Muhassal a work by Fakhraddin ar Razi (see No 517 above) expounding the principal theological dogmas and theories and supporting the same by reference to the views of ancient philosophers and the philosophers of Islam For a copy of Muha sal see Escur No 630/5

By Najmaddin Ali b n Umar al Qazwini al Katibi على بن عمر القاضى commonly called نيرى He is known for his special merits in philosophy logic and theology Besides the present and other commentaries the author composed five original works which are enumerated in Brock vol 1 p 466 of which the following two works viz Al Shamsiyyah on logic and Hikmat al Ain on physics and metaphysics have been highly appreciated and a number of commentaries composed on them

The present commentator died in A H 675 = A D 1276 See Brock loc cit Tarih is Guzida p 845 Habib as Siyar vol iii part 1 p 61

Beginning —

الحمد لله الذى افاض بكمودة العلم ورحود الحكامى واسأ بعدده

النامة انواع الكليات الخ *

The commentator in his preface tells us that he composed the present commentary at the request of one Qadi Muhiaddin Abul Hasan bin Izzaddin bin Abdalhamid al Qazwini For other copies of the commentary see Leid No 1572 Brill No 565 Paris No 1234 A few foll at the end are wanting in the present copy

Written in fair Naskh Though the copy is not dated yet the paper and writing suggest that it was written in the 8th century A H

A seal found on the title page as well as on several foll of the MS running thus — من كتب حرمه سلطان سا رح بها — tells us that the

present MS belonged to the Royal Library of Sultân Shâh Rukh (A H 807-850 = A D 1404-1447) of the Timurid dynasty. Another seal tells us that the MS was bequeathed to a Madrasah in Persia, known as the Sultâniyah A'zamîyah, founded by the above-mentioned Shâh Rukh.

No 519

fol 30, lines 15, size $9\frac{1}{4} \times 5$ $5\frac{1}{2} \times 3$

إعلام الهدى و عيادة الرب ، التقى

I'LÂM AL HUDÂ WA 'AQÎDATU
ARBÂB A'I' 'I'UQÂ.

A manual of Islâmic dogmas, dealing with the fundamental articles of the Muhammadan faith composed in Mecca, divided into 10 chapters

Author Shihâbaddîn 'Umar bin Muhammad as Suhrawardî سياب الدين عمر بن محمد السهروردى, the most eminent scholar and Sûfî of his time. The author was the nephew of Abû an Najîb as Suhrawardî (d A H 563 = A D 1168), founder of the Suhrawardîyah order. He was born in Suhraward, A H 539 where he was brought up, and received his early education. Afterwards, he left his native place for Bagdâd, where he completed his studies, and received spiritual training from his uncle and from Shaykh 'Abdal Qâdir al Jîlî (d A H 561 = A D 1166). Shortly after, his reputation for learning and devoutness spread far and wide. He composed works on Sûfism, theology, and some other branches of Muhammadan literature, of which 'Awârif al Ma'ârif, a work on Sufism, is recognised as the best standard work on the subject. He died in A H 632 = A D 1234, leaving behind him a large number of pupils and disciples. For his life and works see Ikh'tiyâr al Rafîq, fol 80, Isnawî, fol 252, Mir'ât al Janân, fol 396, Brock, vol 11, p 440.

Beginning —

* الحمد لله الذى رفع عتبة العمدة عن مصائر اهل الوداد الحج *

For other copies of the work see Berlin, No 1742, Cairo, vol vii, p 554

Written in good Naskh Dated A H 1093

No 520

fol. 220 lines 15 size 7 $\frac{1}{2}$ x 4 $\frac{1}{2}$ 4 $\frac{1}{2}$ x 3 $\frac{1}{2}$

شرح طالع الانوار

SHARHU TAWÂLI' AL ANWÂR

A very old copy of a commentary on Tawâli' a theological work on metaphysics by Baidawî (d. A. H. 681 = A. D. 1286). See for a copy of the text Berlin No 1772

By Ubaidallah bin Muhammad al Farâmî محمد بن محمد الفارمى a well known Shafi'i scholar and Qadi of Fābiriz who composed several works on theology and jurisprudence. He spent the latter portion of his life in the study of tradition and composed a commentary on Mazāhib a well known work on Hadīṣ. See for a copy of this work Lib. Cat. vol. v part ii No 344. He died in A. H. 743 = A. D. 1342. See Al Durar al Kammālī vol. ii fol. 624 Brock vol. ii p. 198. Ḥabīb as Sīyar vol. iii part i p. 131. The commentator dedicated the present composition to the Minister Mubārak Shāh who was killed in A. H. 711 (see Al Durar vol. ii fol. 176) from which we may conclude that the present commentary was composed before A. H. 711.

Beginning —

أحمد الله حمداً بغير من ادأك عانه قول العلاء
 ان الله به مدكساة قال بعد فمقصود الكتاب مريب على معدمه
 بلله كتب اول الحج •

Quotation from the text is introduced by the word قال and the commentary by the word اول

For other copies of the commentary see Berlin Nos 177, 76 Bodl No 146. E. cur. No 1161

Written in good Nas'ih Dated A. H. 772

Scribe أحمد بن محمود الاسمراني

No. 521

fol 154, lines 27, size $10\frac{1}{2} \times 7\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

مطالع الانظار

MA'Î'ÂLI' AL ANZÂR.

A very old copy of a detailed commentary on Tawâli (for which see preceding notice) dedicated to Amîr Qawsûn (d A H 742 = A D 1342) who was raised to the rank of Viceroy by Nasîraddîn Muhammad (A H 698-708 = A D 1298-1308), one of the kings of the Bahr Mamulûk dynasty

By Shamsaddîn Mahmûd bin Abdarrahmân al Isfahânî سمس الدين محمود بن عبد الرحمن الاصفهانى a scholar known for his special merits in theology, philology and logic. He was born in Isfahân A H 674, where he completed his studies under his father and many others. In A H 724 he left Isfahân for Mecca on a pilgrimage. In the beginning of A H 725 he started for Damascus where he worked for some time as a professor of the Rawâhiyah Madrasah and composed certain works. Shortly after the above-mentioned Amîr Qawsûn called the author to Egypt, where a special institution was opened for him by the Amîr. The present commentator spent the rest of his life in this institution, delivering lectures and composing works. In A H 749 = A D 1348 he was attacked by plague, and died. See, for his life and works, Ad Durai al Kaminah, vol II, fol 578, Br Mus Suppl No 186, Brock vol II p 110

Beginning

الحمد لله الذي توحّد بوحوب الوحود و دوام العناء . و سمّته
مطالع الانوار . . قال الحمد لمن وحّد ، ووحّده اقول ضمن هذه
الخطبة بمسائل الدين معظم مطالع ، الدين الح

For other copies of the present commentary see Berlin, Nos 1777-85 Goth, No 645, Br Mus Suppl, No 186, Râmpûr Library, Nos 299-302

The present copy is not dated, but a note on the title-page tells us that it was written in A H 740, nine years before the author's death

A lithographed copy of the commentary, dated A H 1305, is noticed in the Râmpûr Library, No 298

Written in good Naskh

Beginning

الحمد لله الذي لا اله الا هو الحي القيوم لا تأخذه سنة ولا نوم ...
 اما بعد فبقول المعتز الى الله اعلمى معين بن حسن بن محمد التوبى
 مدة فوائد متعلفه بالسرح المشهور بطوائع الانظار ود كذب جمعها وما
 سله ، من الرمان مما استعدت من اعظم العلماء والتقطه ، من كتبه ،
 القدمات طهرلى بالعكر فارد ان اجمعها ليكون تذكرا
 للاخوان والعوائد الممدحة التى علمنا على هذا السرح سددا وسد السرح
 استاذ حماد العلماء المتذكرين و سلطان اعظم المتأخرين سريره ،
 الحق والدين الحق *

Written in fair Naskh Not dated, apparently 11th century

A H

No 524

fol 321 , lines 23 , size 9×5 , 6×3 .

The Same.

Another copy of the preceding gloss.

Written in good Naskh. Not dated apparently 11th century

A H

No 525.

fol 119 , lines 25 , size $7 \times 4\frac{1}{2}$ $5\frac{1}{2} \times 3$

(حاشية طالع الانظار)

HÂSHIYATU MATÂLI' AL ANZÂR.

A very rare annotation on Mahmûd al Isfahân's commentary (Nos 521-22 above) The notes on the preface and on the Muqaddimah, which should be contained in the annotation, are wanting in the present copy Otherwise it is a complete annotation, beginning with الكتاب الاول فى الكتاب ، the first main division of the work, corresponding with fol 19^b of No 521 The title of the present annotation does not appear either at the beginning or at the end

On the contrary, a marginal note on the title page tells us that the present work is a gloss on Shybu Mawla's (No. 3 below), whereas a careful examination of the content shows that it is a gloss on the commentary No. 21. The writer of the gloss does not mention his name either at the beginning or end of the work. But on fol. 9^b he mentions his name incidentally as Mahmud al-Bukhari, as appears from the following:-

فصل فی تفسیر احادیثی که در مورد حقیقت علی علیه السلام است
و در این باب که در حدیث آمده که علی علیه السلام است
مقدم بر محمد و در حدیث آمده که علی علیه السلام است
حسین علیه السلام است و در حدیث آمده که علی علیه السلام است
مقدم بر محمد و در حدیث آمده که علی علیه السلام است

By Mahmud bin Sa'istabhi of Pukhistan محمود بن سائستابى
Two works of his are mentioned in Index 66 & No. 100. But
no account of the author, the date of his death, or the century in
which he belonged, are given. That he was a scholar of the 10th
century will appear, however, from the following fact, that he
collected quotations from (see No. 74 above) by the celebrated
gloss (see Index No. 109) on *Al-Faḥr* and *al-Bayḥaqi* by *Ḥayy*
(d. 818 A.H. 1412) to the Emperor *Bahār* (A.H. 699-727, A.D.
1303-1330) and that he refers to him in the title of his work with the
word *سرد*, a term which is always used of the day.

$$\text{Br}_2 \text{ mm}_2 =$$
[illegible]

Written in fair Na ta sig Not dated apparently 14th century

1 On the strength of the not the present MS has been very closely checked in Handlist No. 1180 nor is the name of the author given having been traced subsequently.

No. 526.

foll 73, lines 5, size $7\frac{1}{2} \times 5\frac{1}{2}$, $3\frac{1}{2} \times 2\frac{1}{4}$

عمدة العوائد

'UMDA'I' AL 'AQÂ'ID.

(Also designated Al 'Aqîdat Al Hâfizîyah)

A treatise on theology, expounding Sunnî dogmas, with a refutation of the doctrines of the Shî'a and other sects. The present work was edited by W Couston and published in London, A D 1843, under the title of 'Umdat u 'Aqîdat i Ahl as Sunnah or "Pillars of the Creed of the Sunnites"

Author Hâfizaddîn Abû'l Barakât 'Abdallâh bin Ahmad bin Mahmûd an Nasafî حافظ الدين ابو البركات عبد الله بن احمد بن محمود النسفي, a well-known scholar of the Hanafî School, who composed several works on the Qur'ânic branches, jurisprudence and theology. He died in A H 710 = A D 1310, see Brock, vol 11, p 196. 'Alî Qâî in his Tabaqât, fol 128^b, gives the date of the author's death as A H 701, but A H 710 is a date supported by several authors.

Beginning

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين

قال الصدر حافظ المله و الدين ابو البركات عبد الله بن احمد بن محمود

النسفي هذا المختصر عمدة عمدة اهل السنة و الجماعة اله *

For other copies of the work see Berlin, Nos 1988-90, Leid, No 217, Br Mus, No 1485, India Office, Nos 434 36

Written in good Naskh Dated A H 981

No 527

fol 80 lines 29 size 10×7½ 7×5

الانبعاد في شرح عمدة العباد

AL INTIQÂD FÎ SHARH I 'UMDAT AL 'AQÂ'ID

A rare and detailed commentary on the preceding work dedicated to one Qadî Abdalmu'min

By Ahmad bin A'ud bin Dānişmand al Hanafî أحمد بن اعود بن دانيشماند الحنفي. No account of the commentator is found in the works of reference with the sole exception of Haj Khalîl who in vol ii p 39 tells us that he was a scholar of the 8th century A H. This is supported by the fact that the commentator quotes several authors the latest of whom is Taftazani (d A H 791 = A D 1389) whom he mentions on fol 47^a thus —

وذكر التفتازاني في شرح المعتمد ان " امر حارق للعادة الحج •

Beginning —

الحمد لمن يدب وحودة بالفرائض القطعنة و وحوب وحودة بالكاتب

السلطنة وبعد بعد صنف حافظ الحق العلماء مقدمه اردب

ان اشرح لها شرحا ابنا ر • كتاب الانبعاد في شرح عمدة

الانبعاد الحج •

Written in fair Naskh Not dated apparently 10th century

A H

The MS was for some time in the possession of one Khalîl Muhammad the Imam of Jamî Umawî of Damascus as appears from the following note —

الحمد لله من كتب العنبر جليل • امام الجامع السرف

العموى •

No 528

foll 207, lines 43, size $11\frac{1}{2} \times 8\frac{1}{2}$, $9 \times 6\frac{1}{2}$

كتاب الرد على الراصی

KITÂB AR RADD 'ALÂ 'AR RÂFIDÎ.

(Also designated Minhâj as Sunnah, see Hâj Khal vol II, p 353)

An old and valuable copy of a refutation of Minhâj al Karâmah (also designated Minhâj al Istiqâmah see Hâj Khal, p 353), a work which deals mainly with the Imâmat question and some other Shî'a doctrines, by Hillî (d A H 726 = A D 1325, see No 594 below) For a copy of Minhâj al Karâmah see India Office, No 471/3

Author Abû l 'Abbâs Ahmad bin 'Abdhalalim ابن العباس المعروف بالهائم، commonly called Ibn Taimîyah (d A H 728 = A D 1327, see Lib Cat vol V, part II No 462/1)

Beginning

الحمد لله الذي بعث في الدين مفسرين ومدرسين
 احصر الى طائفة من اهل السنة والجماعة كتابا صدقه بعض شيوخ
 الراصية في عصرنا وهذا المصنف ، سمي كتابه مدحج الكرامة في
 معرودة الامامة الحج *

Ibn Taimîyah as Sunî and Hillî as Shî'a were contemporaries, and prominent scholars, known for their bitter prejudice against each other. Ibn Taimîyah refers to Hillî in the preface as بعض شيوخ الراصية (one of the Râfidîs of his age). Each of the points dealt with by Hillî is fully criticised and refuted by Ibn Taimîyah, who deals at length with the objections to the Shî'a theory regarding the Gaibah of the 12th Imâm (see, for this theory, No 591 below), and totally rejects the same on the basis of the Qur'ân and Hadîs and for other reasons. It is said that the Shî'a authors of his age, as well as of succeeding times, were unable to answer the present work. The work was printed in Cairo, A H 1340

The colophon runs thus

تم الكتاب فرغ من نسخة .. سنة احدى مائة و مائة

يوسف بن عمر العطار الحج *

Written in good Naskh Dated A H 811

Scribe يوسف بن عمر العطار There are two important notes one on the title page written in gold which runs thus —

برسم الخزانة العلية السلطنة الامامة الاعظمه الدائمة
الصلاحه الرسوله العسانه حمد الله ملك ماله نصره امن *
The other at the end runs thus —

برسم الخزانة المعمورة السعدية المنصورية الملكة المالكة
الدائمة حمها الله تعالى ملك حمد الله ملك نصره امن *

Both these notes give us to understand that the present copy was transcribed for the Royal Library of Nasir Ahmed (A H 803-829 = A D 1400-1426) one of the kings of the Rasulid dynasty

From certain other notes at the end it appears that the MS was for some time in the Library of Amir San'a (see for a brief account of Amir's Library Irb Cat vol 1 part II No 305)

No 529

fol 20 lines 20 size $9\frac{1}{2} \times 6\frac{7}{8}$

شرح الايمان والاسلام

SHARH AL 'IMÂN WA AL ISLÂM

A treatise explaining the true meaning of the words Iman and Islam and pointing out the differences in the technical sense of the two words. The author quotes in support of his views the Qur'an, Hadis and the opinion of reliable authorities.

A note on the title page tells us that the treatise is by Ibn Fannir see No 528 above but no mention of this treatise is found in any list of the author's compositions contained in the books of reference. A treatise with the same title by Muhammad bin Sulaiman az Zubairi (d A H 317 = A D 929) is mentioned in Munich No 893 (see Brocl vol 1 p 180) but this is obviously a much earlier work since the present treatise contains quotations from authors of the 6th century A H. See fol 10ⁿ where *Sharh al Madhrib* by Qadi Abu Yala (d A H 560 = A D 1164 see Ibn Rajab vol 1 fol 163) is quoted thus *حكا عنهم القاصي او علي في شرح المذهب*. Hence in the absence of any strong evidence to the contrary we may accept the statement contained in the note referred to above.

Beginning

الحمد لله نستعده و نستعونه
اعلم ان الايمان و الاسلام يحتدع
فديما الدين كله و قد ذكر الكلام في حقه الامان و الاسلام و براعم و اصطراهم
و قد صنف في ذلك مجلدات
عليه و سلم في حديثه ، خبرئدل ... بين مسمى الايمان الاسلام و الاحسان
الصح *

Written in good Naskh Not dated, apparently 10th century

A H

No 530

foil 73 lines 25, size $9\frac{1}{2} \times 6$, $7\frac{1}{2} \times 4$

كما ، العلو

KI'ÂB AL 'ULÛW.

A work treating of the exaltation of God on his heavenly throne (مسألة علو الله), a doctrine based on verses of the Qur'ân and on Hadîs, an important and much disputed point of theology. The author supports the views of orthodox Muhammadans on the subject, and quotes the opinions and statements of reliable authorities from the second century down to his own time.

Author Shamsaddîn Abû 'Abdallâh Muhammad bin Ahmad Ad Dahabî ابو عبد الله محمد بن احمد الدهبي, one of the prominent scholars of the 8th century A H, who died in A H 748 = A D 1348. See Lib Cat, vol v part II No 462 7

Beginning —

الحمد لله العلى العظيم رب العرش العظيم على نعمائه الساعه
الطاهرة و الطاهره الصح *

The present work, according to the author's statement in the preface, is a continuation of his own treatise on the subject composed in A H 691

A copy of the work is mentioned in Berlin No 2313

Written in fair Naskh Not dated, apparently 11th century

A H

No 531

foli 9 lines 18 size $6\frac{1}{2} \times 5$ $4\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another but incomplete copy of the preceding work described on the title page as the 3rd part of that work thus —

الكر والذب من كتاب مسئلة لمو الله تعالى مما - ه محمد
بن احمد الدسنى *

The present copy (which correspond with foli 61-67^b of No 530) is most probably 300 year older than the latter. It begins abruptly thus —

وى الخط يد اعنى رسم الاسلام ابو الحسن الهكلى سدرهم
ناسنهم فى جميع هذه السورى اسم *

The present 3rd part ends thus —

واة الخطب فى ناسنهم عن عدد الله بن محمد اله نسى *

Written in fair Naskh. Though the copy is not dated yet the paper and writing suggest that it was written in the 8th century A D

No 532

foli 149 lines 21 size $8\frac{1}{2} \times 6$ $7\frac{1}{2} \times 3\frac{1}{2}$

الكافى الساندى فى انصار العروة الساندى

AL KÂFIYATU ASH SHÂFIYAH FÎ
INTISÂR AL FIRQAT AN
NÂJIYAH

A versified theological work containing an exposition of the doctrines of orthodox Muhammadans and refuting the doctrines of other sects. It consists of 5828 couplets each of which ends with the letter ن. Hence the work is known as Qasida i Nuniyah. Haj Khal vol II p 127 wrongly designates it Qasidatu Imaniyah.

Author Abu Abdallah Muhammad bin Abu Bakr bin Ayyub al Qariyimi (d 751 = A D 1350 see Lib Cat vol V part II No 323)

The preface begins thus —

الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولاه
مصدقاته النعم

After the preface the work begins with the following verses —

إذا أردت معًا معًا الطوق أتى
مدار هم لا إله إلا الله
يما اتراعى الدس مى القرآن
هذا الخلاء هم لا ركن

The work comprises several Fasts in addition to a detailed Muqaddimah (introduction) and a Khâtimah (epilogue). The Muqaddimah includes a short historical introduction to the subject, while the Khâtimah contains a description of Paradise, and a statement of those necessary acts which qualify men to enjoy eternal life therein. Nearly all the important points of theology are dealt with in verse in the several Fasts.

Only one other MS. copy of the work is noticed viz. in Berlin, No. 2092 but the work was printed in Cairo A. H. 1338.

Written in fan Naskh. Dated A. H. 1190.

No. 533.

fol. 113 lines 27 size $12 \times 8\frac{1}{2}$, $9 \times 4\frac{1}{2}$

The Same

Another copy of the preceding work. Written in bold Naskh. Dated A. H. 1243.

No. 534

fol. 167, lines 19, size $10 \times 7\frac{1}{2}$, $8 \times 5\frac{1}{2}$

حادى الارواح الى بلاد الافراح

HÂDÎ AL ARWÂḤ ILÂ BILÂD
AL AFRÂḤ.

The work contains a description of Paradise and of the blessings of God enjoyed therein with a refutation of the attacks directed against orthodox Muhammadans on this subject by the Mu'tazilî and Jahamî sects. The author supports the views of the orthodox school, quoting verses from the Qur'ân, Hadîs, and the opinions of reliable

authorities Biographers of the author say that no one prior to him had ever composed such a useful work on the subject

Author Abū Abdallāh Muḥammad bin Abī Bakr bin Ayyub al Qayṣarī عبد الله محمد بن أبي بكر بن أيوب القيسري (d. A. H. 751 = A. D. 1350 see No 532 above)

Beginning —

الحمد لله الذي جعل حجاب الفردوس عبادة ذولا رعد وهذا كتاب أهديت في جمعه دينه وهو المعكر سلوة ١٤ ن الى ذاك العانس حاوية سمعته حادى الا اح الى بلاد الادراج الحج *

For other copies of the work see Berlin No 8798 Paris No 1387 Leid No 2023 Cairo vol n p 133 The work was printed in Cairo in A. H. 1340 along with Iḥām al Muqīm

Written in good Naskh Not dated apparently 8th century A. H. 1011 2-12 and fol 159-160 (which are dated A. H. 1292) are supplied in a later hand

No 535

fol 311 lines 33 size 10½ × 7½ 7½ × 4½

شرح المواقف

SHARH AL MAWÂQIF

A well known commentary on Mawâqif a famous treatise on the scholastic theology divided into 8 Mawqaf by Qaḍī Adud (d. A. H. 706 = A. D. 1306)

By Abī Aḥmad Muḥammad بن محمد بن علي commonly called As Sayyid Ash Sharīf Al Jurjānī السيد الشريف الجرجاني (d. A. H. 816 = A. D. 1413 see Lib Cat vol 1 part II No 356)

The present copy as well as the succeeding MS which is another copy of the same begins without preface thus —

معنى خطبه كذاته الاسماء الى معتمد سلم الكلام الحج *

The preface of the commentary as given in the India Office copy (No 438) begins as follows —

سبحان من تعدى سجدات حماله الحج *

In this preface it is stated that Sayyid completed the present commentary in A. H. 708 and that he dedicated it to Sultan Gīyās al dīn the grandson of Timur who was dethroned in A. H. 809

The great excellence and usefulness of the present commentary account for its universal popularity among scholars who ever since the commentator's own day have continued to write glosses and annotations upon it

For other copies of the commentary see India Office, Nos 438-45, Berlin, Nos 1801-02 Leiden, No 1548, Paris, Nos 2393-94, Cairo vol II, p 29

Written in beautiful Naskh, within gold-ruled borders Has a frontispiece Not dated, apparently 9th century A H

No. 536.

fol 342, lines 27, size $9\frac{1}{2} \times 7\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{2}$

The Same

Another copy of the same

Written in fair Naskh Dated A H 986

No 537

fol 319, lines 24, size $6\frac{1}{2} \times 5\frac{1}{2}$, 7×4

حاشية الحلبي على شرح المواقف

HÂSHIYAT AL CHALABÎ 'ALÂ SHARH AL MAWÂQIF.

A well-known gloss on Shâih al Mawaqif (see No 536 above)

By Hasan bin Muhammad Shâih al Fanâî سأه محمد ساء commonly called Al Chalabî الحلبي, a famous author and scholar, known for his special merits in the Qui'anic branches, jurisprudence and theology The author, after completing his studies, was appointed teacher in a Madrasah in Adrianople where he composed a gloss on Talwih (see Hand-list, No 704) A few years later he visited Cairo, where he attended the lectures of a certain professor, specially known for his lectures on philology, and on his return from Cairo he was appointed professor in the Iznîq Madrasah of Constantinople He was born in A H 840, and died in A H 886 = A D 1481 For his life and other works see Brock, vol II, p 229, Hadâ'iq al Hanafiyah, p 338

Beginning —

الحمد لله الذى دواى الالهام فى كبرياء دانه بحسب الارهام
فى عطا معانه الع .

For other copies of the work see Berqin No 1107 Cairo vol II
p 16

A printed copy of the gloss is noticed in the Asifiyah Library
No 322

Written in fair Naskh Not dated apparently 10th century A H

No 538

fol 338 lines 21 size 10×6 7×34

الحاشية على شرح المواقف

AL HÂSHIYAT U 'ALÂ SHARH AL MÂWÂQIF

A very detailed gloss on *Sharh Al Mawaqif* (No 535 above)
explaining the text from the theological and philological points of view

By Abdalrahîm As Siyallûtî السالكى (d A H 1067 =
A D 1656) See No 569 above

Beginning —

الهم لك الحمد دواى نعمك تكافى مررد كمك اما بعد
وبده فوائد دل واد عليها على شرح المواقف
لهذا العرب سد الله الملك بالعب الع .

Abdalrahîm in the preface tells us that the present composition
is with certain additions a collection of the notes which he made on
a copy of *Sharh Al Mawaqif* studied under him by his son Abdallab
commonly known as Al Labib himself the author of a gloss on *Al*
Mutawwal (see Handlist No 2798)

One Muhammad Askari tells us in a note at the end that the
present copy was compared in A H 1106 with a copy belonging to
Abdallatif the grandson of Abdalhakim

Written in Nasta'liq Not dated but the above note suggests
that it was written in or before A H 1106

No 539

fol. 432, lines 21, size $10 \times 6\frac{1}{2}$, $7 \times 3\frac{1}{2}$

The Same

Another copy of the same Written in Nasta'liq Not dated, apparently 11th century A H

No 540.

fol. 193, lines 15, size $8\frac{1}{2} \times 4\frac{1}{2}$, $5 \times 2\frac{1}{2}$

الحاشية على الأمور العامة

AL HÂSHIYA'I' 'ALÂ AL 'UMÛR AL
'ÂMMAH.

A beautiful copy of a well-known gloss on the first part of the second chapter of *Shâh Mawâqif* on fundamental principles (الأمور العامة), an important branch of theology, of which Indian scholars of later times have been particularly fond. The large number of compositions by Indian scholars on the present subject, and their very numerous annotations on the present gloss, afford abundant evidence of their devotion to the subject. The present gloss was dedicated to Aurangzâib (A H 1069-1118 = A D 1659-1707).

By Mir Muhammad Zâhid bin Muhammad Aslam Al Harawi من محمد اسلم الهروي, commonly known as Mir Zâhid, the most prominent scholar of his age and a writer on theology, logic and some other branches of literature. He studied under his father and many others. His father held the rank of Yak Hazârî (commander of one thousand) in the reign of *Shâh Jahân*. Our author's literary attainments and merits were fully appreciated by *Shâh Jahân* (A H 1037-1069 = A D 1628-1659), who first appointed him Hisbah, Inspector of Weights and Measures in the Army, and then official news-writer to the Government in Kabul. After *Shâh Jahân's* death, the author was honoured by Aurangzâib, being given a respectable post in Kabul, where he settled permanently. He died in A H 1101 = A D 1689. See *Subhat al Majân*, fol. 156^v, *Hadâ'iq al Hanifiyah*, p. 428, *Tadhkirat al Ulmâ' Hind*, p. 188.

Beginning

بسم الله الرحمن الرحيم ، يا من صرف من ربه ، كماله السند العلماء الاعلام .
 مؤلفه ما لا يحتصى الخ انه ، تعلم ان المتناظر معه ان الأمور العامة احوال
 الواحة ، والجواهر والعرض الخ *

The work was printed in the Alawi Press Delhi A D 1879 and in Lucknow A H 1263

For other copies of the work see Rampur Hand list Nos 90-92 Asifiyah Hand list No 34 India Office Nos 401 2

The present copy is written in beautiful Naskh with gold ruled borders. It has a frontispiece. The copy is not dated but a note dated A H 1102 on the title page suggests that it was written in or before that year.

A note followed by a seal on the title-page tells us that the MS was for some time in the possession of Da ud Khan Quraishi an officer of Panj Haziri in the reign of Aurangzib who was appointed Governor of Allahabad in A H 1080 = A D 1670 see Beale p 119. This note is followed by another dated A H 1102 written by Ibn Mihr Jan who tells us that he received the present copy from the above mentioned Da ud Khan.

No 541

fol 110 line 19 size $10\frac{1}{2} \times 5\frac{1}{2}$ 7×3

The Same

Another copy of the preceding gloss beginning without preface thus —

وله مالا يتحصى العلم ادب علم ان المنابر منه ان الو العلم
* العلم

Written in Nasta liq Not dated apparently 12th century A H

No 542

fol 67 lines 29 size $10\frac{1}{2} \times 5\frac{1}{2}$ 7×3

The Same

Another copy of the same gloss beginning like the above copy without the preface

Written in Nasta liq Dated A H 1141

No 543.

foll 71, lines 28, size 12×6 $10\frac{1}{2} \times 4\frac{1}{2}$

الحاشية على حاشية مير زاهد

AL ḤĀSHIYA'I'U 'ALĀ ḤĀSHIYA'I'I
MÎR ZÂHID.

A very useful annotation of Mîr Zâhid's gloss (Nos 540-42 above), containing useful critical notes

By Qâdî Mubâarak bin Muhammad Dâ'im al Fârûqî al Gupâmu'î فاضلى مبارك بن محمد دائم الفاروقى الكوباموئى, the most widely recognized Indian scholar of his age in theology and logic, and known for his controversies on logical points with Maulavî Hamdallâh (d A H 1160 = A D 1747) His commentary on Sullam (see Hand-list No 1982) is one of the standard books for higher studies in logic in India He was born in Gûpamu, a village in the Hardoi district of Oudh He died in A H 1162 = A D 1748 See Taḍkira'ī 'Ulamâi Hind, p 174

Beginning, without preface, thus

قوله ان المنادى منه الحق لايعال كما كان موضوع العلم هو المعلوم

او الوجود المطلق الحق *

For other copies of the work see Rampûr printed list, Nos 71-72, India Office, No 453

The present copy (which is defective at the end) bears three Arddîdahs, without name, dated A H 1192, 1197, 1201, respectively

Written in Nasta'liq Not dated, but most probably written in or before A H 1192

No 544.

foll 57, lines 20, size $10 \times 5\frac{1}{2}$, $8 \times 4\frac{1}{2}$

The Same

Another copy of the same, defective at the end, like the preceding copy.

Written in Nasta'liq Not dated, apparently 12th century A H

No 545

foli 134 lines 17 size $9\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 4$

الحاشية على حاشية مير زاهد

AL HĀSHIYATU 'ALĀ HĀSHIYATI
MĪR ZĀHID

An annotation containing detailed notes on Mir Zāhid's gloss (Nos 540-42 above)

By Maulavi Barkatullah مولوی بركت الله designated Barkat Ali in the Rampur Hand list No 74 an Indian scholar of the 12th century A H He dedicated the present work to Anur al Umara Najib ad Daulah (d A H 1184 = A D 1770 see Beale p 290)

Beginning —

ما من حمدة ازل مواضع الكلام آخر المعتمد
يعلم ان العدد منه اليك انت حشر ان السبع في سربهم استعمل لفظ
الاصلين في الا — ولا تالطع اليك •

For another copy of the present work see Rampur Hand list No 74

Written in Nasta'liq Not dated apparently 14th century A H

No 546

foli 151 lines 21 size $9\frac{1}{2} \times 6$ $7\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the same Written in Nasta'liq Not dated apparently 14th century A H

No. 547.

foll 160, lines 19, size $11\frac{1}{2} \times 7$, 8×4

الحاشية على حاشية مير زاهد

AL ḤĀSHIYA'Ū 'ALĀ ḤĀSHIYA'Ū
MÎR ZÂHID.

An annotation of Mîr Zâhid's gloss (No 540 above)

By Maulavî Zahûrallâh bin Muhammad Walî bin Gulâm Mustafâ
مولوى ظهور الله بن محمد ولي بن علام مصباحى, a Muftî and scholar of
Lucknow He was born in A H 1174, and studied under his father and
his uncle, Mullâ Muhammad Hasan He is the author of some other
glosses on different works, see Taḍkîrâ'î 'Ulamâi' Hind, p 100 The
date of his death is omitted by his biographers, but since we know of
certain of his pupils who studied under him in the 13th century A H,
we can place it in that century

Beginning

الحمد لله رب العالمين و اذ لموت على رسوله محمد و آله و اصحابه
اجمعين قال المصنف ، اى مالا يختص الخ اعلم انه قد وقع في
تبيين معنى الامور العامة عبارات مصطربة الخ *

The use, with reference to the author, of the word **سأله** (an invocation only used of a living person) in a note on the title-page, which runs thus **حاشية مولوى ظهور الله سلمه** at once suggests that the present copy was written in the author's lifetime

Written in Nasta'liq Not dated, apparently 13th century, A H

No. 548.

foll 454, lines 18, size $8\frac{1}{4} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

الحاشية على حاشية مير زاهد

AL ḤĀSHIYA'Ū 'ALĀ ḤĀSHIYA'Ū
MÎR ZÂHID.

An annotation containing detailed notes on Mîr Zâhid's gloss (No 540 above), much appreciated in India, these notes being remarkable for their critical acumen

By Ahdal Ah Muhammad bin Nizamaddin عبد العلى محمد بن نظام commonly called Bahr al Ulum (بحر العلوم), known throughout India for his special merits in logic theology philosophy and jurisprudence and for his useful compositions in the Arabic and Persian languages on those subjects. He was born in Lucknow where he studied under his father and some others. He completed his studies at an early age being granted a sanad of competency by his father at the age of 17. He delivered lectures for some time in Lucknow but unfortunately some unhappy event forced him to leave that place for Shahrbanpur. However shortly after at the request of the Nawwab of Rampur he went there and was appointed Principal of the State Madrasah where he served for nearly 5 years. It is said that so great was the rush of students that the Nawwab being unwilling to meet the expense refused some admission. Bahr al Ulum in displeasure at this action of the Nawwab resigned his service. Meantime he was requested by Munshi Sadraddin to accept the post of Principal of the Buhar Madrasah in Bardawan (Bengal). This he did and worked there for some years. It was here that he composed مقام نامه a work in Persian on the events connected with the day of resurrection. See Buhar Lib Cat vol 1 No 132. From Buhar he went to Madras where he worked as a professor for some years and died in A H 1225 = A D 1810. This is the date given by the author of Hada'iq al Hanafiyah p 467 of the Rampur Hand list No 69 and of the Asifiyah Library No 376. On the other hand the author of the first volume of the Buhar Library Catalogue gives the date of his death as A H 1226 whereas the author of Tadhkirat al Ulama' Hind p 123 and Dr Hidayat Husain in Buhar Lib Cat vol II p 163 say that he died in A H 1230. The date A H 1235 may safely be rejected however in view of the fact that Hafiz Gulam Muhammad in his work As Sanlat al Abqariyah (see No 584 below) which was composed in A H 1227 mentions Bahr al Ulum as his teacher and uses the words قدس الله الترى مولاه which are always used of a deceased person thus indicating that Bahr al Ulum was no longer alive in A H 1227. As regards the other dates given i.e. 1225 and 1226 A H we have no clue as to which should be preferred.

Beginning —

ان احل كلام الحق باللسان اما بعد فعول العدد الراحى
عبد العلى محمد ابو العباس بن نظام الملوك والدين الانصارى
ان الامور العامه من احل العلوم العله فوله اى مالا يخص المح
اعلم انه قد وقع فى ر الامور العامه عبارات مضطربه المح *

The author, in the preface, gives some description of *Sharḥ al Mawâqif* and of the gloss upon it by Mîr Zâhid

For other copies of the work see Râmpûr, Nos 68-70, 'Âsifiyah, No 376

Written in Nasta'liq Not dated, apparently 13th century A H

Maulavî Sa'îd of Patna (see Lib Cat, vol v, part 1, No 227) tells us, in an autograph note at the beginning, that the MS was for some time in his possession

No 549.

fol 216, lines 17, size $12\frac{1}{2} \times 8$, $8 \times 3\frac{1}{2}$

The Same

Another copy of the same, beginning without the preface, thus

فوله اي مالا يختص العلم اعلم انه قد وقع في تفسير الامور العامة
عبارات مصطره العلم *

Written in Nasta'liq Not dated, apparently 14th century A H

No. 550.

fol 120, lines 17, size 8×5 , $5\frac{1}{2} \times 2\frac{1}{2}$

شرح العائد العصديه

SHARḤU AL 'AQÂ'ID AL ADUDÎYAH.

(Also known as 'Aqâ'id u Mullâ Jalâl)

A very popular commentary on 'Aqâ'id Adudîyah, a treatise on the principles of faith written, from the Sunnî standpoint, by Qâdî 'Adud (d A H 756 = A D 1355) For a copy of this treatise see Br Mus Suppl, No 1206/3

By Jalâluddîn Muhammad bin As'ad As Siddiqî Ad Dawwânî حلال الدين محمد بن اسعد الصديقي الدواني, a distinguished philosopher of his age, known for his special merit in philosophy, logic, theology and jurisprudence He is commonly known as محقق دواني (the scholar of Dawwân) He was born in A H 830 in Dawwân, a district in Gâzarûn, where his father was a Qâdî He worked as a professor of

the Madra ah Aitam in Shiraz and then as a Qadi of the same place. He is the author of a number of works most of them on the subjects referred to above. In all 35 works of his are enumerated in Brock vol II p 217. The literary disputes between the author and Sadraddin Ash Shirazi (d A H 930 = A D 1523) are not unknown to scholars. See for the subject of one of these disputes No 603 below. He died in A H 907 = A D 1501 see Rieu Persian Cat vol II p 442^b Brock vol II p 217. Habib vs Siyar vol III part IV p 111.

Beginning —

بسم الله الرحمن الرحيم
 باسم ربنا لنكتب القواعد الاسلاميه
 الى ربنا العلي محمد بن اسعد الصدي الدواني ان القواعد العصوره
 لم تدع قاعدة من اصول الدينه الم

Dawwani in the preface tells us that it is the first commentary to be written on the treatise but an earlier commentary by Muham mad ad Damagani is noticed in Cairo vol II p 38 Cf Library Handlist No 2034/2

The present commentary which was composed in Marv A H 905 is the last composition of the author. Though technically a commentary it is looked upon as an independent work on the subject. Hence it is known as Aqa id Mulla Jalal has been introduced into the course of studies in theology in many Madrasahs and many scholars have written glosses and annotations on the same.

The present work was printed in Constantinople A H 1232 Cairo A H 1296 Delhi A D 1879

For other copies of the work see Rampur Library Nos 202-6 Asifiyah Library Nos 21 127 373 Berlin No 1994 Leid No 2026 India Office Nos 446-48 460/1

Written in Nasta liq Dated A H 1085

No 551

fol 58 lines 21 size 11×7 8×3½

The Same

Another copy of the same. Written in Naskh Dated A H 1116. It is noted at the end by one Jan Ali that the present MS was purchased for the Royal Library of Akbar II (A H 1221-53 =

A D 1806-37) One Mullâ Muhammad bin Ahmad bin Rasûl, in a note on the title-page, tells us that in A H 1193 he taught students from the present copy in the presence of a number of scholars, who appreciated his mode of teaching. This note reminds us that one of the qualifications for teachers in former times was to teach in this way in the presence of scholars.

No 552.

fol. 84, lines 21, size $9\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 6\frac{1}{2}$

الحاشية على شرح العقائد العنصرية

AL ḤĀSHIYA'Ī'U 'ALĀ SHARḤ AL 'AQĀ'ID AL ADUDĪYAH.

(Also known as *Khânqâhiyah*)

An incomplete copy of a well-known gloss on Dawwânî's commentary (No 550 above), composed in A H 1000. Defective at the end.

By Yûsuf bin Muhammad Jân al Qarâbâgî بن محمد جان القراباغى, one of the eminent scholars of the 11th century. He was born in Qarâbâg, a village in Hamadân. He died about A H 1034 = A D 1624, see *Khûlâsat al Aşar*, vol IV, p 510. Hâj Khalîf, vol II, p 27, says that he died about A H 1030 = A D 1620.

Beginning

كده ، الاحمد وكده ، الحمد فعول الاحوج ابن محمد جان

القراباغى وسميته بالخانقاهى الح *

The author composed the present gloss, which is his first composition, at a *Khânqâh* of Samarkand. Hence it is sometimes known as *Khânqâhiyah*. He dedicated the gloss to Sufî Abû Hâmîd Khalîlallâh.

For other copies of the work see India Office, No 459, Râmpûr, Nos 116-117. A printed copy of the gloss, dated A H 1289, is noticed in Râmpûr, No 15.

Written in Nasta'liq. Dated 1102 A H.

No 553

fol 10v lines 15 size $11\frac{1}{2} \times 5\frac{1}{2}$ $8\frac{1}{2} \times 4$

The Same

Another copy of the same also defective at the end Written in Naskh Not dated apparently 14th century A H

No 554

fol 47 lines 23 size $9\frac{1}{2} \times 5\frac{1}{2}$ $7 \times 3\frac{1}{2}$

الحاشية على شرح العقائد العبدية

AL HÂSHIYATU 'ALÂ SHARH AL
'AQÂ'ID AL ADÛDIYAH

A gloss on Dawwani's commentary (No 550 above) explaining the theological points either omitted or dealt with very briefly by Dawwani In some cases a philological explanation of the words is also given

By Abdalhakim as Siyalkuti م السالكوني (d A H 1067 = A D 1656 see No 509 above)

Beginning —

وهو اسأل الله راجع الى لفظ النبي المذكور صريحا فان العبد
- قد من اللام بما قبل انه راجع الى المطلق المذكور صريحا بهم الى *

Two copies of the gloss are mentioned in Rampur Nos 111-13
The colophon runs thus —

بسم الحاشية الميمونة من مصعب عبد الله م السالكوني على
شرح العقائد مولانا حلال الدين الدواني *

Written in fair Nasta'liq within gold ruled borders Bears a frontispiece Not dated apparently 12th century A H

No 555.

fol 60, lines 11, size $8\frac{1}{2} \times 4$, $5\frac{1}{2} \times 2\frac{1}{2}$.

نسخ الحواشي

FAKHR AL HAWÂSHÎ.

An annotation of Dawwânî's commentary (see No 550 above), and on its gloss, No 552 above

By Muhammad bin 'Abdal'azîz العزير محمد بن عبد العزيز, an Indian scholar of the 12th century A H, who completed the present annotation in A H 1118 The writer, on fol 37^a, mentions his father's Persian work العطاء كسه on Khlafat, which is also incidentally mentioned in Persian Cat, vol vii, p 90 'Abdal'azîz, the father of the writer, was a poet, known as 'Izzat He held a mansab of 700 in the reign of Aurangzaib, and died in A H 1091 = A D 1680, see Beale p 3

Beginning

الحمد لله الذي جعلنا من أمة محمد ﷺ ، و التمسك بالصلوة والسلام
على من علمنا أن العلم شيء عزيز لا يعطى إلا لعدد عزيز و بعد فقول
العدد المقتدر إلى رحمة الله محمد بن الشيخ في أهل التمسك المدعو
بفخر الدين أن هذه فوائد شريفة متعلقه بكل شرح العقائد
العسدية و حواشي التوسعية و كان شروع دليلاً ، في آخر حلقه الإمام ...
عالمكبر نادشاه عازي محمد اورنگ . ربه ، و احتتامه سنة مائة و اله ،
و زمان من الهجرة ... و سمته بفخر الحواشي على كسه ، الحواشي
الشيخ *

Written in Nasta'liq The frequent corrections and alterations suggest that the present is an autograph copy

No 556

fol 74 lines 17 size 9½ x 6¼ 6½ x 4

الحاشية على شرح العقائد العصرية

AL HÂSHIYATU 'ÂLA SHARH AL
'AQÂ'ID AL ADUDÎYAH

A gloss on Dawwani's commentary (No 550 above) containing logical explanations of the points requiring such explanations

By Mulla Nizamaddin bin Qutbaddin as Sihalanى ملا نظام الدى the father of Bahr al Ulum (d A H 1225 = A D 1810 see No 548 above) He studied under his father and under Amanallah al Banarasi (d A H 1133 = A D 1720) Intiha i Tarag the ceremony observed on his completing his studies was performed by a Sufi Gulam Naqshiband (d A H 1126 = A D 1714) He received spiritual training from Abdarrazzaq al Haussawى The fame of his advanced learning and of his able teaching spread far and wide and students flocked round him to complete their higher studies under him He died in A H 1161 = A D 1747 leaving behind him a large number of pupils See Tadhkirat Ulama i Hind p 42 Hadaq al Haussawah p 445

Beginning without preface thus —

قوله هو انسان الحق لا يربط ان حصل له ومذكور صريحا وهو الحق
لا الله وعنه اما حاول من علماء لام التعريف وهو لا يتعدش صراحة الحق *

The author's name does not appear anywhere in the text but a note on the title page which runs thus — حاشية ملا نظام الدى والد tells us that the present gloss is by Mulla Nizamaddin This is confirmed by the fact that the author of the gloss No 557 below, quotes the following on fol 12^b from Nizamaddin's gloss a passage which will be found on fol 6^a of the present MS —

بكرية ان المقدمات مسلمة عن مدحها لا طوب *

A copy of the present gloss is noticed in Rampur No 281
Written in Nasta'liq Dated A H 1249

- No. 557.

foll 34, lines 22, size 10×7 , 7×4

الكاشية على شرح العقائد العصرية

AL ḤASHIYA'U 'ALÂ SHARḤ AL
'AQÂ'ID AL ADUDÎYAH.

A gloss on Dawwânî's commentary (No 550 above), containing explanations of difficult points and passages

By Mullâ Kamâladdîn as Sihâlawî السهالوي, a prominent scholar of India who studied under Mullâ Nizâmaddîn (see No 556 above) He died in A H 1175 = A D 1761, see Taḍkira'ī 'Ulamâ'ī Hind, p 173

Beginning

قال السارح هو انسان اقول المعروف . باللام هو المطلق مع التخصص
الحاصل من دل اللام وهو عرسمى لا يمدح الاطلاق *

For two other copies of the gloss see Râmpûr, Nos 1118-9.

Written in Nasta'liq Not dated, but a seal on the title-page (dated, A H 1177) of one Badiadduja, in whose possession the MS was for some time, suggests that our copy was written in or before that year

No. 558.

foll 44, lines 24, size $11\frac{1}{2} \times 5\frac{1}{2}$, $8\frac{1}{2} \times 4$.

الكاشية على شرح العقائد العصرية

AL ḤASHIYA'U 'ALÂ SHARḤ AL
'AQÂ'ID AL ADUDÎYAH.

A very useful gloss on Dawwânî's commentary (No 550 above), containing critical and exegetic notes

By 'Abdairahmân bin 'Abdairasûl ar Rahmânî بن عبد الرحمن بن عبد الرحيم، an Indian scholar of the 12th century A H He quotes early authors, and occasionally criticises them

Beginning

يا من دل على داته بدانه و تدرة عن مجالسه مصدوعاته
و بعد فيقول القصر الى التائد السحائي عبد الرحمن بن عبد الرسول

الرحماني ان هذه حواشي معلله على السرح الـ دور للعائد العبد
 مدد بها في سالف الزمان فاردت آلان ان احرها من مبدونه
 بالله الكرم و مبركاته على الصي العظم الخ *

According to the author's statement in the preface the present work is an enlargement of certain notes which he made on Drwwani's commentary

Written in Nasta'liq Not dated apparently 13th century
 A II

No 559

fol 71 lines 16 size 10×6½ 7×3½

The Same

Another copy of the same Written in Nasta'liq Not dated
 apparently 14th century A II

No 560

fol 386 lines 27 size 8½×5½ 7×3½

سرح المقاصد

SHARH AL MAQÂSID

A very popular commentary by Sa'daddin al-Taftazani (d. A H 791 = A D 1389 see No 500 above) on his own concise treatise on theology called Al Maqasid composed in Samarqand A H 784

The present copy omitting the original preface for which is substituted a short preface by some one else begins thus —

لك الحمد و المنة و على رسولك و اصحابك الصلوة و السلام و بك
 الاستعانة و منك التوفيق و عليك التوكل و اليك التعويض *

The original preface of the commentary (see pp 1-2 of the printed edition Constantinople A H 1277) begins thus —

لك الحمد يا من بده ملكوت كل شيء و به استصادة و من عده
 انداد كل حي و الله معادة الخ

The present copy, and the above referred to printed copy, agree verbatim from the passage *اعلم ان للانسان قوة بطريقه كمالها معرفه حقائق* (which is the beginning of the commentary) to the end *الاسماء كما هي* (which is the end of the commentary). The present commentary is one of the standard works for higher studies in Theology.

For other copies of the work see India Office, No 461, A S, No 2364, Kopr, Nos 854-55, Cairo, vol II p 26

Written in fair Naskh. Not dated, apparently 10th century A H, but foll 1-144 are supplied in a later hand

No. 561.

foll 310, lines 17, size $10\frac{1}{2} \times 5\frac{1}{2}$, $7 \times 3\frac{1}{2}$

تدهيب، التهذيب،

'I'ADHÎB A'I' 'I'AHDIÎB.

A detailed commentary on the 2nd part (Theology) of At Tahdîb, a work of Sa'daddîn at Taftâzânî (d A H 791 = A D 1389, see No 500 above), which is divided into two parts, the first of which is on Logic. Sa'daddîn's object in this composition was to indicate the connection between theology and logic and to show how the study of the former is based on that of logic. For a copy of the 2nd part (Theology) see Hand-list, No 2634/1

By Abû Yûsuf Muhammad bin Ya'qûb al Banbânî ابو يوسف محمد بن يعقوب البنباني, a scholar of the 11th century A H, see Lib Cat, vol II, No 474

Beginning

إِلَٰمَ اٰدَمَ وَحَدَاتِ الْقُدُسِ وَ الْكَدْرِيَّاءِ مَكْعُوْرَ ، بِالْجَدْرُوْبِ وَ حَتَّامَ
اِحْجَمَ وَ نَعَابَ الْحَمْدِ وَ الْبَدَاءِ مَكْسُوْرَ ، فِي الْمَلِكِ وَ الْمَلَكُوْبِ فَنَقُوْلُ
الْعَقْرِ الْعَصْلَ الرَّابِيَّ اَبُوْ يُوْسُفَ ، مُحَمَّدَ بْنَ يَعْقُوْبَ الْبَنْبَانِيَّ . . . وَ . . . مِيَّتَهُ
تَدَهِيْبَ ، التَّهْدِيْبَ ، الْح *

The commentary is a rare one, only one other copy of the same having been noted, viz, Âsîfiyah Library, No 183

Written in Nasta'liq Dated A H 1193

No 562

fol 88 lines 21 size 8×5¹ 6×4¹

الاصنام في درة العلاء

AL ISÂBATU FÎ DURRAT AL QALÂ'ID

A rare commentary on Durrat al Qal'id a versified treatise dealing with the main points of theology and containing 100 couplets composed in A H 793 by some Hanafi scholar whose name is not known. The commentator himself could not trace the author's name as appears from the following passage in the commentary —

والنظم لبعض الحكماء الساعين من الصنفه *

By Ahmad bin Mubammad al Madani أحمد بن محمد المدني a distinguished scholar of Medina of the 11th century A H. He is an author of more than 50 works. He died in A H 1071 = A D 1660 see Brock vol II p 20, Khul'at al Asar vol I p 342 Taj al Tahaqat vol I fol 340

Beginning —

الحمد لله ولي النعماء ناسط الكود على اهل الارض و السماء احمده

جميع متعمده الحج *

As we are told by the commentator in the preface that the present commentary was composed in Medina A H 1057

The following couplets in Durrat al Qal'id indicate the title of the work date of composition and number of couplets contained in the same

الواحد العرد العدم الاحد	باسم الهنا العلى الله د
وعرة الاصول بالعقائد	دره العلاء
فليس فيها من كسور العدد	انها من مائه لم ترد
وسعمائه مص	من سده الثلاث و ا

A note at the end tells us that the present MS was compared with an autograph copy of the commentary

Written in fair Naskh Dated A H 1067

No. 563.

foll 84, lines 19, size $8 \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

المسامرة في شرح المسامرة

AL MUSÂMARAH FÎ SHARḤ AL
MUSÂYARAH.

A commentary on Al Musâyarah, a work expounding the principles of faith of the orthodox Muhammadans, by Kamâladdîn Ibn al Humâm (d A H 861 = A D 1456) For a copy of Musâyarah see Berlin No 1826 As we are told by its author, Al Musâyarah is an abridgment of Al Qudsiyah, a work on theology by Gazzâlî (d A H 505 = A D 1111)

By Kamâladdîn Abu'l Ma'âlî Muhammad bin Ahmad al Maqdisî Ash Shâfi'î المقدسى السافعى الشافعى, a scholar of the 10th century A H, belonging to the Shâfi'î school and the Qâdiriyyah order of Sufism He studied under Ibn al Humâm (the author of the text) and Ibn Hajar (d A H 852 = A D 1449) He is the author of several original works and annotations He died in A H 906 = A D 1500, see An Nûr as Sâfir, fol 147^a, Brock, vol II, p 226

Beginning

هذا لمن رسم على صحف الكائنات دلائل توحده وبعد
هذا توصلح كتاب المسامرة في العائد تأليف شيخنا كمال الدين
محمد ابن الهمام *

For other copies of the work see Leid, No 2038, Cairo, vol II, No 53, Alger, No 559

Written in Naskh Not dated, apparently 11th century A H

No 564

foli 407 lines 39 size 101 x 7 91 x 6

[الكتاب في علم الكلام]

AL KITÂBU FÎ 'ILM AL KALÂM

An autograph copy of a voluminous and exceedingly valuable work on Sunni Theology believed to be unique which deals elaborately with practically all the points of the subject enumerating the theories and views of nearly all the Muhammadan sects and quoting numerous reliable authorities. The object of the author in the present work was to make so complete a survey of the subject that the readers of his work would have no need to consult many different works on the present branch of learning. Unfortunately we have only one volume of the work and that defective. Even in this one volume however we notice that more than 1000 authors are referred to and passages from their work are quoted. On foli 1^b-51 of the present volume the treatise *في العلم* by Imâm al Haramain (d. A. H. 478 = A. D. 1085 see No 193 above) is quoted verbatim nearly in its entirety.

The larger portion of the following work is also quoted verbatim in the present volume —

I *في الاسماء والصفات* by *Abd al Qadir al Badadi* (d. A. H. 129 = A. D. 1037)

II *سبع الامال* by *Halimi* (d. A. H. 101 = A. D. 1012)

III *في الاسنى* by *al Qazzali* (d. A. H. 50 = A. D. 1111)

The contents of the present incomplete volume are as follows —

I foli 1-52 1st (incomplete) of the 9th Bab of the 3rd Kitâb on Imâmât and Khilâfat

II foli 53-97 10th Bab of the 3rd Kitâb on conversion and on apostasy from Islam with warnings against the same *الباب العاشر من الكتاب الثالث في الردة*

III foli 97^b-98^a Khatimah (epilogue) to the preceding chapter *خاتمه فيما يحصل به بوبه المبريد*

IV foli 98^b-407 11th Kitâb subdivided into 10 Babs *الكتاب الرابع* *الاول على عشرة ابواب*

(i) foli 98^b-147^a 1st Bab of the 11th Kitâb defining Imâm *الاول من ابواب سبع الامال القول في الامال*

(ii) foli 147^b-407 2nd Bab (incomplete) of the 11th Kitâb on

belief in the Prophet and in other prophets الكتاب الثاني من الكتب
في شعب الايمان من اعتقاد نبوة النبي و سائر الانبياء و الاعتراف بها

The subject proper of this 2nd Bâb is not reached in the portion contained in the present MS, which is occupied with a long preliminary discussion (fol 148-407) of belief in God and His attributes which, according to the following words of the author, is an essential preliminary to belief in His Prophet

و وصل الايمان بعامة اسماء الله و صفاته لافترار العوائد التي سبق
ومعها و تعديدها بمعانها و ابتدأت الرسول صلى الله عليه و سلم بالالفاظ
الدالة على ان تصديقه في الرسالة يأتي على مدلولها مدله الحج *

The preliminary discussion referred to above appears to be concluded at the beginning of a succeeding volume, for the present volume ends with the theological definition of *الحل*, one of the 99 names of God while the next begins with the definition of *مقيد* - another (and the last) of the 99 names of God as appears from the following words of the colophon

و يتلوه في الذي بعده اسم المعبد ، حل و على *

On fol 67^b, the author refers to the 2nd (missing) Kitâb of the present work, containing a history of the origin of heretical theories and innovations in Islâm, thus

اعلم و بعدا الله و اياك ، قدمنا القول في مبدئ الصلوات و البدع
كما ذكر السمستاني في اوائل الكتاب الثاني من تأليفنا
هذا *

The theories of the Galatîyah and some other sects regarding the Reckoning of God, which are not generally known, are described on fol 380^b thus

ومعنا ابدان المكاسية عن الخلق . . . وفي هذا ابطال من انكر
مكاسية الرابع عن عبادة كما ذهب ، انه العباد من الحجة و ابطال
قول من قال ان الحساب مع المؤمنين دون الكافرين كما ذهب ، انه سالم
الاصري و مدحا ابطال قول هشام القرطبي . . . لان هشاماً حرم
على الناس ان يهولوا حسدا الله و نعم الوكيل الحج *

No 565

foll 52, lines 21, size $9 \times 6\frac{1}{2}$, $6\frac{1}{2} \times 5$

المصباح

AL MISBĀḤ.

A rare commentary on Umm al Barāhīn, a well-known work on mystic theology, by Sanūsī (d. A. H. 895 = A. D. 1490). For a copy of the text see Berlin, No 2006. The present is an abridgment of the commentator's larger commentary on the same work, known as Al Jawāhīr as Saman.

By Muhammad bin 'Abdarrahīm bin Ibrāhīm bin Hasan al Hanafī محمد بن عبد الرحيم بن ابراهيم بن الحسن الحنفى. The dates of the commentator are not mentioned in our biographical works, but the fact that he quotes many authors in this work, the latest of whom is Ahmad al Khafājī (d. A. H. 1069 = A. D. 1658), suggests that he was a scholar belonging to the 11th century A. H. According to Berlin No 4547, he died about A. H. 1100 = A. D. 1688.

Beginning

الحمد لله الذي تعدد بركاته وافاض جوده على كل موجود
 و بعد فقول الفقير الى ربه الكريم محمد بن عبد الرحيم بن ابراهيم
 بن الحسن الحنفى قد كتب شرحا ام الغراهنى
 شرحا سمعته الكوهر الثمين ثم رأيت كسر الكجيم و شرحا فى شرح
 لنا متوسطه و سمعته بالمصباح *

Written in fair Naskh Dated A. H. 1199

Scribe حافظ محمد امين

No 566

foli 40 lines 17 size $8\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2} \times 4$

الحاشية على شرح الهددي لام الراهس

AL HÂSHIYATU 'ALÂ SHARH AL
HUDHUDÎ LI UMM AL
BARÂHÎN

(Designated in Curo vol II p 21 Al Hawâṣṣ al Bahiyah)

A detailed annotation of Sinusi's Umm al Barahin (mentioned in the preceding notice) and of the commentary on this work by Hudhudi (for a copy of which see Berlin No 2019)

By Shaikh Husayn an Namawi شيخ حسن الناري a scholar of the 11th century A H see Cairo vol II p 21 where three copies of the present annotation are mentioned the oldest of these being dated A H 1097 In Berlin No 2019 referred to above Hudhudi is stated to be a scholar of the 12th century A H but if as stated above Shaikh Husayn (who annotated Hudhudi's commentary) belonged to the 11th century this is obviously a mistake

Beginning —

الحمد لله رب العالمين والصلاة والسلام الايمان الاكمل على سيدنا
محمد سيد ولد عدنان
جمعها من كتب القوم على العدة المسماة نام الراهس وشرحها
للهددي الح *

Written in good Naskh Dated A H 1182

No 567

foli 353 lines 19 size $9 \times 5\frac{1}{2}$ $7 \times 3\frac{1}{2}$

المواست والكواهر

AL YAWÂQÎT WA AL JAWÂHIR

A work on theology treating of those special points of theology which are the subject of dispute between the Sufis and orthodox Muhammadans The author in the present work gives his whole attention to removing these differences of opinion holding that in every case it is only by misinterpretation and misapprehension of the sense

of the words used by the Sûfis in the expression of their views that these differences arise. The author claims that the present work is the first composition ever composed on the subject. The work is fully analysed in Flügel, Z D M G, vol. xxi, p. 271.

Author 'Abdalwahhâb bin Ahmad bin 'Alî ash Shā'rānî عبد الوهاب بن أحمد بن علي السمراني, the most prominent Sûfî scholar and author of his age in Cairo, who received spiritual instruction from nearly 100 Sûfî Shāikhhs. See Al Lawâqih, Hand-list No 2446 fol. 328-404. He composed a number of works on different subjects. In all, 46 works of the author are noticed in Brock, vol. ii, p. 338. He died in A H 973 = A D 1565, see Tâj at Tabaqât, vol. x, fol. 497, Al Khitât at Tawfiqiyah, vol. xiv, pp. 109-112, Huart, p. 380, Nicholson, p. 448, Brock, loc. cit., Z D M G, vols. xx, p. 1, xxi, p. 271. This is the date generally accepted by the biographers, and is that mentioned in almost all the catalogues, but Hâj Khal in his different volumes, viz, vol. i, p. 482, vol. iv, p. 37, and vol. vi, p. 285 gives the following different dates A H 960, 973, 976.

Beginning

الحمد لله رب العالمين واصلى واسلم على سيدنا محمد وعلى
سائر الانبياء هذا كتاب القته فى علم العوائد وسميته بالدوامد
والجواهر فى بيان عوائد الاكابر وذلك لان المدار فى العوائد على
هاتين الطائفتين اذ الخلق كلهم وسمان إما اهل الطر واستدلال وإما اهل
كسبه ، وعنان فرما ظن من لاحوص له فى السريعة ان كلام احدى
الطائفتين مخالفه ، للاخرى فصدت فى الكتاب الجمع بينهما وهذا
لا اعلم احدا سعى اليه الخ *

For other copies of the work see Br Mus, No 187, India Office, No 674, Goth, No 898, Wien, No 1922, Berlin, No 2039, Alger, No 926.

The work has been several times printed in Cairo, viz, in A H 1277, 1305, 1306, 1308.

Written in fair Naskh. Not dated, apparently 11th century A H.

No 568

foll 208 lines 22 size 11×7 $8 \times 4\frac{1}{2}$

الصواعق المحرقة

AS SAWÂ'IQ AL MUHRIQAH

A work discussing and defending the rightful claims to the succession of the first five Caliphs and in particular those of the first three Caliphs whose rightful claims have been criticised by the Shī'a sects. The author upholds Sunni views on the subject strongly condemning those of the Shī'a. The present work is a supplement to the author's work on the succession of the first two Caliphs composed in Mecca A H 950. It is divided into 3 Muqaddimahs 10 Chapters and a Kẖatimah. Several Shī'a authors composed works in refutation of our present work. See Kashf al Hujub fol 45^b As Sawarim by Shustarī (d A H 1019 = A D 1610 see No 623 below) is the best known work on the subject. For a copy of which see Bubar Lib Cat vol II No 112.

Author Shuhabaddīn Ahmad bin Muhammad bin Alī bin Hajar al Hāṣamī (d A H 974 = A D 1566 see Lib Cat vol V part 1 No 283)

Beginning —

الحمد لله الذي احصى سنة الحق *

For other copies of the work see Berlin Nos 2128-30 Goth No 861 Br Mus Suppl No 192 India Office Nos 181-4. The work was printed in Cairo A H 1307 and again in A H 1308.

Written in fair Nashḥ. Dated A H 1090

Scribe ملا ابنه

No 569

foll 140 lines 19 size $7\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2} \times 2\frac{1}{2}$

صمد الانبياء

'ISMAT AL ANBIYÂ'

A very rare work not mentioned in any catalogue dealing exclusively with Ismat al Anbiya (sinlessness of the prophets) one of the points of theology. This point is dealt with in almost all theological works but separate compositions on the subject are few in number. A work on the present subject under the same title by Fakhraddīn ar Rāzī (d A H 606 = A D 1209 see No 517 above) is mentioned in Berlin No 2528. The present work is divided into a Muqaddimah and the following 3 Fāsīs —

- I foll 9-22^a العمل الاول في بيان ان الانبياء عليهم الصلوة و السلام
معصومون عن الكفر و الكبائر
- II foll 22^b-38^a العمل الثاني في بيان عصمتهم عليهم الصلوة و السلام
عن المعاصي التي دون الكفر
- III foll 38^b-149 العمل الثالث في بيان القصص من هذا الجنس المدسوسة
الدهم

The author dedicated the present work to Prince Mu'izzaddîn Muhammad Kâmrân (*d* A H 964 = A D 1556, see this Library's Persian Cat, vol II, pp 215-222)

Author 'Abdallâh bin Shamsaddîn bin Jamâladdîn al Ansârî He belonged by descent to the Ansârî tribe of Arabia. Some of his ancestors settled in Sultân-pûr (in Lahore), where the author was born. As we are told by his biographers, he was a scholar and Sûfî of great repute, and flourished during the reign of Humâyûn (A H 937-963 = A D 1530-1556), who honoured him for his literary attainments with the title of Shâikh al Islâm and, as a Sûfî, with the title of Makhdûm al Mulk.

He was so strict and orthodox a Sunnî, that he held that the 3rd Daftar of Raudat al Ahbâb (see this Library's Persian Cat, vol VI, Nos 496-97) was not by Jâmâladdîn (*d* A H 926 = A D 1519), but was a later Shî'â addition, seeing that Jâmâladdîn was a known supporter of the views of the Sunnis, whereas the 3rd Daftar contains passages supporting Shî'â views. This was the subject of dispute between our author and 'Abdalqâdir Badâyûnî, the author of the well-known Muntakhab at Tawârîkh. (For a description of the dispute, see Muntakhab at Tawârîkh, this Library's Persian Cat, vol VII, No 536, fol 346.) Our author, shortly after his return from Mecca, died in Gujârât, A H 990 = A D 1582, see Muntakhab at Tawârîkh, loc cit Taḍkîrât 'Ulamâ'î Hind, p 103, where the present work is mentioned in the list of his compositions, but is not described. The author of Hadâ'iq al Hanafiyah, p 397, mentions our author's death in A H 1006 = A D 1597.

Beginning —

بسم الله يا عزيز يا كريم ومن يعتزم بالله بعد هدى الى صراط
مستقيم و بعد فصول العدد المعتزم بحمد الله العليّ عند الله
بن شمس الدين بن جمال الدين الانصارى عصمة الله عن حاله ، القول
و ما ظهّر من انه سمى بنى آخر الزمان وهو الملعون ، بمعز الدين محمد
كامران من الله على الدرايا بتأييده و سمّيته بعصمة الانبياء ... متحفا
لذلك الملك الذي تلى الناس لامرّة بالقبول الخ *

The use in the preface of the verb in several different forms
is noteworthy

Written in fair Naskh Dated A H 1133

Scribe سنج عبد الله

No 570

fol 110 lines 15 size $7\frac{1}{2} \times 5\frac{1}{2}$ $5\frac{1}{2} \times 3$

اتحاف المريد بحكمة الواحد

ITHÂF AL MURÎD BI JAWHAR AT TAWHÎD

The present work is an enlargement of *Irshâd al Murîd* a concise commentary by the same author on *Jawhar at Tawhîd* a versified treatise on theology by the commentator's father Ibrahim al Liqanî (d A H 1041 = A D 1631) For a printed copy and MS of the treatise see Rampur Library Nos 201-202

Author ' Abdassalam bin Ibrahim al Maliki al Liqanî عبد السلام بن ابراهيم المالكي اللقاني son of the above mentioned Ibrahim al Liqanî the author of *Jawhar at Tawhîd* For his scholarship and merits he is regarded as the equal of his father in tradition theology and some other branches of learning He succeeded his father as professor of Al Jamî al Azhar the well known institution of Egypt He is the author of several works He died in A H 1078 = A D 1668 For his life and works see *Khulasat al A'war* vol II p 417 Brock vol II p 307

Beginning —

الحمد لله الذي رفع لاهل السنة الا حمدة بي الصنع اعلامة
الح *

For other copies of the work see Munich Nos 148-149 Paris Nos 1281-82 Alger Nos 705-7 The work was printed in Cairo A H 1282

Written in fair Naskh Dated A H 1139

Scribe سند محمد بن عبد الله الكافي

No 571

fol 97 lines 23 size 9×6 $5\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the same

Written in good Naskh Not dated apparently 13th century

No 574

fol 113 lines 27 size $12\frac{1}{2} \times 8\frac{1}{2}$ $9 \times 4\frac{1}{2}$

مسعد المبدأ في إنبات وجه الورن و آله المبدأ

MUTTASI'AT AL MÎDÂN FÎ ISBÂT
WAJH AL WAZN WA 'ÂLAT
AL MÎZÂN

A very rare work dealing exclusively with the theological question of the divine record of the good and bad action of men and of the scales in which those records will be weighed on the Day of Judgment according to the views of orthodox Muhammadans based on the Qur'an and Hadis. The Mutazilî and some other sects of Muhammadans explain those passages of the Qur'an and Hadis allegorically and take them to be figurative representations of God's system of justice. The work also deals with some other connected points.

Author Abdalqadir bin Muhammad bin Ahmad bin Mubarak bin Abdallah ar Rasîdî عبد القادر بن محمد بن أحمد بن مبارك بن عبد الله الراشدي a Qadî of Constantine (in Africa) of the 11th century A H belonging to the Malikî school.

Beginning —

حمد المصنوع الورن و بعد بقول القاصي
وهو الراحي عفو القاد الراشدي سعد القادر
من ثم ا ب ان يسمى مسعد المبدأ في إنبات وجه الورن و آله
المبدأ الح *

At the end the author gives us his genealogical table in which he traces his descent from Ali the 4th Caliph.

Written in Magrabi character. Not dated apparently 11th century A H.

No 575.

foll 9, lines 23 size $8 \times 5\frac{1}{2}$, $6\frac{1}{2} \times 4$

حاشية على رسالة علاماء الساعة

HÂSHIYA'I'U 'ALÂ RISÂLA'I' I
'ALÂMÂ'I' AS SÂ'AH.

An annotation of the gloss of 'Alî al Ajhûnî (*d* АН 1066 = A D 1656) on the treatise of Ibn Abî Zaid which describes the signs of the times, heralding the Resurrection and the Day of Judgment

By 'Alî ash Shâubânî علي السيناى, a scholar of the 11th century АН, a pupil and disciple of the above-mentioned 'Alî al Ajhûnî

Beginning

الحمد لله رب العالمين و الصلوة و السلام . . على سيد المرسلين
و على آله و صحبه اجمعين و بعد فنقول العدد القدر الى رب العلى
على السيدى الساعى هذه رساله تتعلق بعلامات الساعة عن سيدى
على الا حموزى فى حاشية على رساله ابن ابي زيد قال سيدى
الا حموزى اول استراط الساعة - روح التركة ، الح *

No other copy of the present annotation is known to us

Written in fair Naskh Not dated, apparently 12th century

АН

No. 576

foll 18, lines 17, size $9 \times 6\frac{1}{2}$, $7 \times 6\frac{1}{2}$

الا جوبة المصرية

AL AJWIBA'I' AL MISRÎYAH.

A treatise containing the replies of the author to 53 questions, most of them relating to points of theology, addressed to him in 75 couplets by one Muhammad Sibî Ahmad The treatise consists of 54 couplets as well as prose, and was composed in АН 1100

I Foll 1-2 Contents The questions (in 75 couplets)

II Foll 3-4^a The replies (in 54 couplets)

III Foll 4^b-18 Detailed replies to the questions (in prose)

Author Muhammad bin 'Abdalbâqî bin Yûsuf az Zarqânî
الرفانى محمد بن عبد الباقي بن يوسف ، an eminent scholar of Egypt of the

12th century A H who worked as a professor of different branches of learning in several institutions of Egypt. He composed several treatises on different subjects. His detailed commentary on Muwatta (see Lib Cat vol 1 part 1 No 121) which was printed in four volumes in Cairo A H 1280 won special recognition and his commentary on Qastallani's Al Mawahib was also highly appreciated by scholars and traditionalists. He was born in A H 1052 and studied under his father and many others. He died in A H 1122 = A D 1710 see Brock vol 1 p 176 Tajat Tabraqa (Lib copy) vol 21 fol 287

Beginning —

الحمد لله وكفى وسلام على عباده الذين اصطفى و قد حادى بعض الناس ناسئله جمعها من امكن شئى وحعلها نظماً والله اعلم بالمعتمد الى *

In its versified form the first question which enquires whether it is true that there were men like ourselves before the time of Adam begins thus —

لكى الله دنا ربى وعرفت اسئل حسن حنام ادى العرب بفرل
وهل انا اخلق و كان لهم دنا و فى الارض قد كانوا وعاسوا و طولوا

The reply to this point which is in the negative runs thus —

دأب الله ان الله اذ هو اول وبعد املى على الذى هو اصيل
اصح اصلا ل آدم ادم ولا امم مس اء ل

The same question with the reply in prose begins thus —

اولنا هل كان قبل ادم ادم وامم حوانه هذا شئى لا يصح كما
دكة عن واحد الى *

Written in fair Naskh Dated A H 1279

No 577

fol 23 lines 21 size 9x6 7x4

The Same

Another copy of the same Written in good Naskh Dated
A H 1289

Scribe انوار الدنيا صالح سعد

No. 578.

foll 10, lines 21 size $8\frac{1}{2} \times 6\frac{1}{2}$, $5\frac{1}{2} \times 4$.

رد الجاهل الى الصواب

و

الحق اليقين

RADD AL JÂHIL ILÂ AS SAWÂB
WA

AL HAQQ AL YAQÎN.

(Two small treatises on two different points of theology by the same author, bound in one volume)

Foll 1-8 Radd Al Jâhil Ilâ As Sawâb A treatise discussing the theological point whether the attribution of supernatural powers to human beings, alive or dead, is to be taken in its literal sense or in an allegorical sense only, such powers being derived from God and to be attributed to Him alone The question of praying to dead saints for assistance is also discussed, and is held by the author to be valid The present treatise was composed in less than a single day in A H 1090

Beginning —

الحمد لله شارع الاحكام و مدين الحلال و الحرام اما بعد و بعد
العدد العبر عدد العنى بن اسماعيل النابلسى الكنعنى القادري
القسندى هذه رساله عملتها فى صحه نسخة التأخير الى كل شئ
بحسب الظاهر على يد الانسان الولى و غيره من الود و الحى الح *

The colophon runs thus

صعدنا هذه الرساله اول من رصه ، يوم سده احدى و تسعين و اله *

الح *

Foll 8^b-10 Al Haqq Al Yaqîn A treatise discussing briefly the theory that mankind came into existence out of non-existence, and that everything human must ultimately perish The present treatise was composed at one sitting in A H 1108

Beginning

الحمد لله العناج العليم هذا كتاب كريم عملته فى
مجلس واحد يوم الثلاثاء و الساع من صفر سنة ثمان و مائة

و الف و الحى العنى اعلم ان كل انسان حاد
 ~ ه لى منه شى عدم الح *

Author Abdalḡur bin Isma'īl An Nabīlusi عبد العلى بن اسماعيل the most famous Hanafī scholar and author of his age who composed a large number of works. In all 85 works of the author are enumerated in Brock vol II pp 345-48. He received spiritual training under two orders of Sufism viz the Qadiriyyah and the Naqshibandiyyah. He was born in 1100 and died in Damascus A H 1143 = A D 1730. See Silk Ad Durar part III pp 31-38. Taj al Tabaqat vol VII fol 557.

Both the treatises are written in Naskh and by the same scribe. Not dated apparently 12th century 11.

No 579

fol 12 lines 30 size 10 × 7 7 × 4

الصارم الهندي

AS SĀRAM AL HINDĪ

A treatise composed in Mecca 1109 consisting of replies to a series of questions relating to the mystical and theological doctrines of a famous Indian Sufī Mujaddid as Sihrindī¹ (d A H 1035 = A D 1020) contained in his Maktubat (for a copy of which see this Library's Persian Hand list No 1388). The questions referred to above were sent by Indian scholars to the scholars of Mecca in 1093 with the object of eliciting their views on the doctrines of Mujaddid.

Author Hasan bin Alī al al Hanafī Ajamī حسن بن على العنى a famous scholar of the 12th century A H who had settled permanently in Mecca. See Hada'iq al Hanafiyah p 456. He was a disciple of the famous Sufī of Mecca Ibrahim bin Hasan al Kurani (d A H 1101 = A D 1689 see Silk Ad Durar vol VI p 5).

Beginning —

الحمد لله رب العالمين و العاقبة للمتقين اما بعد فقد ورد من الهند
 الى الحرمين فى اثناء ثلاث و تسعين سؤال عن احمد السرهندي و عن

¹ The present spelling is that given in Subl at al Marajan fol 107 but commonly the word is spelt Sarhandi.

كلماته السديعه المدعولة من مكتوباته و عمن تلفظ بها و اعتدها او رواها
فاشار على مولانا الشيخ المالك ابراهيم بن حسن الكوراني ان اجبه ، على
ذلك السؤال واستعده ، يا لله العجيب *

The author tells us, in the preface, that when the above-mentioned questions reached the scholars in Mecca, he was asked by his Shaiikh, Ibrâhîm al Kûrânî, to reply on the subject. He further refers briefly to the punishments (imprisonment in Guwâlîvân Fort and the tearing-out of his beard) inflicted on Mujaddid by the Emperor Jahângîr (A H 1014-1037 = A D 1605-1627) only for uttering doctrines reflecting on the merits of the first Caliph. The other mistaken and harmful doctrines of Mujaddid which would have brought still more severe punishments on his head, were not brought to the notice of the Emperor by his contemporaries, since they had mercy on him.

اما احمد السير هدي فقد عرفه . الشيخ عبد الحق الدهلوي الكشمي
ورفعه في الطريق تاج الدين العثماني الا ان الشيخ عبد الحق تلامه ،
به في رسالته التي كتبها اليه و بين له فيما فتح ماهو عليه حجة ، قال و اظن
انك في باطنك لست ، كما كتبت ، و كذا تلامه ، به معاصرة حجة ، لم يخبروا
سلطان الهند السلطان حمانيقير بن حلال الدين اكبر الا بتدقيده ، لسيدنا ابي بكر
الامديني رضي الله فاهاه و امر بكتبه ، لكتبته و حذسه . في قلعة فواليار
العجيب *

The following eminent Sûfis and scholars who criticised Mujaddid's *Maktûbât*, are quoted

I 'Abdalhaqq Ad Dihlawî (d A H 1052 = A D 1642)

II Ibrâhîm al Kûrânî (d A H 1101 = A D 1689)

III Muhammad bin 'Abdar Rasûl al Baizangî (d A H 1103 = A D 1691)

Each of the unlawful doctrines of Mujaddid, taken from *Maktûbât*, which is translated into Arabic prefaced by the word *محرر* (written in red ink), is fully discussed and refuted. It is held by the author that Mujaddid was guilty of the serious sin of infidelity.

Written in fair Naskh Dated A H 1118

No 580

foll 357 lines 19 size $11\frac{1}{2} \times 6\frac{1}{2}$ $9 \times 4\frac{1}{2}$

حجة الله البالغة

HUJJAT AL ALLÂH AL BÂLIGAH

A beautifully written and illuminated copy of an excellent work looked upon as a standard authority on theology and marked by special critical acumen. The work deals with the main theological points and is based on the Qur'an, Hadith and the opinions of reliable authorities.

Author Ahmad bin Abdarraḥim بن عبد الرحمن, commonly called Shāh Wahallāh شاه ولي الله (d. A.H. 1176 = A.D. 1762 see Lib Cat vol v part 1 No 125)

Beginning —

الحمد لله الذي نظرنا على ملة الاسلام *

The work has been repeatedly lithographed in India and was printed in Bulaq A.H. 1294

Written in Nas ta liq Dated A.H. 1240

No 581

foll 4 lines 16 size $6\frac{1}{2} \times 4\frac{1}{2}$ $5\frac{1}{2} \times 2\frac{1}{2}$

الخرقة البهية

AL KHARĪDAT AL BAHĪYAH

A versified treatise on theology containing 70 couplets dealing with certain important points of the subject.

Author Ahmad bin Muhammad al Adawī ad Dardirī احمد بن محمد العدوي الدردري a scholar of the 12th century A.H. He was born in A.H. 1127 and died in A.H. 1201 = A.D. 1786 see Brock vol ii p 353. The author himself composed a commentary on the present treatise for a copy of which see Berlin No 2454. A gloss on this commentary by Ahmad bin Muhammad as Sawī (d. A.H. 1241 = A.D. 1825) is mentioned in Cairo vol ii p 18.

Beginning —

بقول راحي رحمه العبد اي احمد ا
الحمد لله العلي الواحد العالم العبد العبي ا

Written in fair Nashḥ Not dated apparently 13th century

No. 582

foll 27, lines 21, size $8\frac{1}{2} \times 6\frac{1}{2}$, $5\frac{1}{2} \times 4\frac{1}{2}$

الدر النصيد في اخلاص كلمة التوحيد

AD DURR AN NADÎD FÎ IKHLÂSÎ
KALIMAT A'I' 'I'AWHÎD.

A theological treatise on the subject of visiting tombs, and praying to departed saints for assistance (الدعاء بالاستعانة), specially near their tombs. The author holds that the visiting of tombs is valid, to the extent permitted by the Prophet, but that prayers for assistance, addressed to dead persons in the faith that they can exercise their influence on our behalf, are invalid in Islâm.

Author Muhammad bin 'Alî ash Shawkânî (محمد بن علي الشوكاني) (d. A. H. 1250 = A. D. 1834, see Lib. Cat., vol. v, part II, No. 330). He was a scholar of independent spirit, and was not a follower of any of the four schools (Hanafî Mîlikî, Shâfi'î and Hanbalî). In his work, Al Qaul al Mufid, he holds that it is not compulsory in Islâm to be a follower of any of these four schools.

Beginning —

احمدك ، لا اله الا الله ، كما ائند ، على نفسك السلام *

The author says, in the preface, that the present work consists of replies to questions referred to him by one Ahmad bin Muhammad.

The present copy, which is a transcription of an autograph copy, was compared with the latter in A. H. 1292.

The treatise was recently printed (A. D. 1923) in Cairo.

Written in fair Naskh. Dated A. H. 1292.

Scribe محمد بن محمد بن محمد

No. 583.

foll 29, lines 11, size 8×6 , $6 \times 3\frac{1}{2}$

تسويلات في العلم

TASWÎLÂT AL FALÂSIFAH.

A very useful manual, containing brief refutations of the philosophical theories relating to physics and metaphysics which are contrary to Islâmîc principles. The author divides such theories into three classes.

i Theories directly contrary to Islamic principles are dealt with under the heading **سورل** (Fictions of the Philosophers)

ii Theories not inconsistent with Islamic beliefs are dealt with separately

iii Theories in agreement with the Qur'an are denoted by the words **موافق و قول حق** For the rest the arrangement and divisions of the present work are the same as in *Hidayat al Hikmat* a well known work on philosophy by Asiraddin (d A H 663 = A D 1264 see Brock vol 1 p 464)

The work is divided into two main divisions **الطبيعيات** and **الآلهيات** and includes a *Khatimah* (epilogue) Each of the two main divisions of the work is subdivided into three Fanns **فنى**

I **الفانى** (Physics)

i Foll 1—8 The first Fann deals briefly with indivisible atoms matter and form motion place and time **الفنى الاول فيما نعم الاحسام**

ii Foll 8^b—14 The 2nd Fann deals with the heavens the universe and the celestial spheres **الفنى الثانى فى الفلكيات**

iii Foll 15—19 The 3rd Fann deals with the elements divided into two parts **الفنى الثالث فى العناصر**

II **الآلهيات** (Metaphysics)

i Foll 20—23^a The first Fann deals with the principles classes and divisions of existence **الفنى الاول فى النعاسم الاولى للوجود**

ii Foll 23^b—26 The 2nd Fann deals with the existence of God and His attributes **الفنى الثانى فى العلم بالصانع ومعانيه**

iii Foll 27—29 The 3rd Fann deals with the angels **الفنى الثالث فى الملائكة**

III The *Khatimah* (epilogue) summarises in 5 lines the rejected and accepted theories

Beginning —

الحمد لله العزيز الحكيم و بحمد علي رسول الله الرب الرحيم وبعد
هذه رسولات عن انفس العلاسعة مع سى ما فيها من الاعوجاج و اما التوكل
على الله القوى العالى و الله الاحدح و انا سدد الله رب العلى العبرانو
د طمور الحق *

Author — Abu Sa'id Zahuralhaqq **الحق** a well known scholar of the 13th century A H of Patna This author is mentioned incidentally in *Mir at al Kaunam* p 452 Hasrat in his *Kuliyat* fol 108^b gives the date of his death as A H 1279 One Mu

hammad Sâfi, the pupil and nephew of the author, in his note on the title-page, tells us that the present MS is the original draft of the author

Written in Nasta'liq Shikashâtâmîz Dated A H 1226

No 584

fol 307, lines 23, size $14\frac{1}{2} \times 8\frac{1}{2}$, 11×6 .

الترجمة العبرية والصولة الكيدرية

A'I' I'ARJUMA'I' AL 'ABQARÎYAH WA AS SAWLAT AL HÂIDARÎYAH.

The present work is an Arabic translation of Tuhfa' Isnâ'ashaiyâh by Shâh 'Abdal'azîz (d A H 1239 = A D 1824) the most popular of all the works in Persian which have been written in refutation of the Shî'a doctrines and in condemnation of their observances Hence the present work is the subject of numerous controversial compositions on the part of both the Shî'a and Sunnî communities

By Hâfiz Gulâm Muhammad bin Shaikh Muhiaddîn bin Shaikh 'Umar حاتم علام محمد بن شيخ محي الدين بن شيخ عمر، commonly called al-Asmâ'i, a scholar of Madras of the 13th century A H, who mentions Bahr al 'Ulûm (see No 548 above) as his teacher, thus شيخنا الامام ابو العباس عبدالعلي بن مولانا بطام الاله والدين الانصاري قدس الله الناري مؤلفها The present translation was completed in Madras, A H 1227, during the lifetime of the author of Tuhfa' Isnâ'ashaiyâh The object of the translator, as he says in the preface, is to extend the usefulness of Tuhfa, and to facilitate its study among Arabic scholars who are not acquainted with the Persian language The translator occasionally adds certain useful notes of his own

Beginning

ان احسن كلمة حسنى تحدثنا فواتح الخطب ، و الكتاب و اصدق
بهاجه لسدى تدبر مدحا لوائح الكبح و الخطاب مدرف محسن . . اما بعد
فيقول العدد المحدث الحافظ علام محمد ابن الشيخ محي الدين
ابن السمع عمر المدعو بالاسلمى سمعة بالترجمة العبرية و الصولة
الكيدرية و اريد في بعض المقام ما يندسه من الكلمات من شرائه ،
العوائد الحج *

father of the founder of that school. Hence the present author is sometimes known as 'Abdalwabbâb. He was born in 'Amîyah (a city in Najd), A H , 1115 = A D 1703. He went through a course of Arabic literature under his father and some others. He spent some years in travel in different parts of Arabia, and in the study of the Qur'anic branches, tradition and jurisprudence. He also spent some time at Ispahân in the society of learned men. In A H 1153 he returned to his native place, where he organised the new school and began to preach and to proselytise. We are told by two reliable contemporary scholars the author of *As Sawâ'iq* (No 588 below) and the writer of the *Taqîd* on the same, that Muhammad bin 'Abdalwabbâb put forward a number of unsound principles and unwarranted theories, and so strictly limited the scope of Islam that it would hardly be possible for us to count even one-third of the entire Muhammadan population, either of the past or the present age, as embraced within it. According to the principles of his school, even many leaders of Islam, including leading Sûfis and scholars, are guilty of infidelity, and as such are liable to be declared non-Muhammadans. However, a large number of the people of Najd adopted his views. His growing influence excited the opposition of the rulers of the district, who compelled him to leave the place. He left Najd for Dar îyah, where he took asylum under the protection of the Amîr of that place, Muhammad bin Sa'ûd, who favoured him and showed him marked sympathy. Soon after he gave the Amîr his daughter in marriage, and this greatly strengthened his position. This matrimonial alliance, together with the arresting power of his personality, gave a great impetus to his cause, and thus the number of his followers increased considerably. In A H 1170, he and the Amîr jointly, with the object of establishing a new independent empire, declared a Jihâd (holy war) against Muhammadan kings, chiefs and rulers, who disregarded the doctrines of his school. The author of *As Suhub* on fol 171^a, tells us that a number of scholars, who opposed his views, were killed under his orders, and that he specially deputed a man to kill his own brother, Sulaimân, for composing *Al Fasl al Khitâb*, a work containing a full criticism and refutation of Muhammad bin 'Abdalwabbâb's doctrines. This Jihâd was successful in certain parts of Arabia. On the Amîr's death in A H 1179 A D 1765, his son 'Abdal'azîz, and the grandson of the founder of the school, succeeded him, and continued fighting giving fresh impetus to the new school. In A H 1206, after the founder's death, 'Abdal'azîz combined in his own person the religious as well as the military leadership, and in this joint capacity pushed his conquests to the remotest corners of Arabia. He wrote

a letter to Fath Ali Shah the king of Persia drawing his attention briefly to the innovations adopted by the Shi'a sect and explaining the main principles of his school For this letter and the King's reply to it see Persian Hand list No 1334 The writer was suddenly killed by a Persian fanatic in A H 1218 = A D 1803 He was succeeded by his eldest son Sa'ud who was as talented as his father and even braver He captured Mecca and Medina and nearly the whole of Arabia fell under his sway while he also gained many notable victories over the Turks His death in A H 1229 = A D 1814 however arrested the progress of the Wahhabi dynasty Abdallah the son of Sa'ud succeeded his father Personally brave he lacked the gifts requisite for a religious leader and could not maintain his hold over the Arab tribes In A H 1233 = A D 1817 he was taken prisoner by Ibrahim Pasha the leader of an expedition against him organised by the Turks and by Muhammad Ali the first Khedive of Egypt He was sent to Constantinople where he was beheaded in that year Amin Shami (d A H 1252 = A D 1836) in his work Ar Radd al Muhtar in the chapter on **منا** makes the following interesting reference to these events —

كما وقع في زماننا في اتباع عبد الوهاب المحدثي حرجوا عن التحدث
و تعلموا على الحرمي وكانوا يفتكرون مذهب الكنانة لكنهم اعتقدوا
انهم هم الابرار وان من خالف اعتقادهم مسركون واستباحوا بذلك
قتل اهل السنة والحكمة و قتل علمائهم حتى كسر الله سرورهم و طعنهم
عساكر الانعام بلب و ملنس و مانس و الف *

Though this defeat decisively destroyed the power of the Wahhabi dynasty yet the doctrines of the school and the reforms introduced by its founder spread in certain countries even in India The first leader of the Wahhabi movement in India was Sayyid Ahmad who was slain in A D 1831 in an engagement with the Sikhs under Shur Singh

Muhammad bin Abdalwahhab the founder of the school and the author of the present work died in A H 1206 = A D 1792 See Brock vol II p 390 Ithaf p 413 Hughes Dictionary of Islam p 659 Arabic Authors p 16 Faith of Islam by Rev Edward Sell p 101

Beginning —

كتاب التوحيد و قول الله تعالى ما خلق الحى و الانس ليعبدوا
و قوله لقد بعنا في كل امه رسولا ملح *

For a copy of the present work see *Bi Mus Suppl*, No 220 2
 The work was recently printed in Cairo A H 1342
 Written in fair Naskh Dated A H 1258

No. 586.

fol 14, lines 21 size $8\frac{1}{2} \times 6$, 6×4

أصول الإيمان

USŪL AL 'IMÂN.

Another work by the same Muhammad bin 'Abdalwahhâb noticed under No 585 above expounding certain other doctrines of his school divided into 12 Bâbs

The following note on the title-page tells us that the present is a revised and enlarged edition of the work with certain additions by one of the author's sons —

هذا كتاب اصول الإيمان تأليف الشيخ الإمام محمد بن عبد الوهاب
 القسطنطيني و قد زاد فيه بعض اولاده زيادة حسنة الحمد *

Beginning

باب معرفة الله والإيمان به عن أنبي هديرة رضى الله قال قال
 رسول الله صلى الله عليه وسلم أنا اعدى الشركاء عن الشرك ، و من عمل عملاً
 اشرك ، فيه معنى غيري تركته و شركه رواه مسلم الحمد *

Written in fair Naskh Not dated, apparently 13th century A H.

No. 587

fol 13, lines 28 size $12 \times 8\frac{1}{2}$, $10 \times 5\frac{1}{2}$

شرح رسالة محمد بن عبد الوهاب.

SHARḤ U RISĀLA' I MUḤAMMAD BIN 'ABDALWAHHÂB.

A rare commentary on a treatise of Muhammad bin 'Abdalwahhâb (for whose life see No 585 above) The treatise enumerates certain acts and dogmas professed by Muhammadans which being in the author's opinion contrary to Islamic principles and laws stamp the doers and believers of the same as polytheists

The name of the commentator is not known to us but the fact that he refers to the author as ¹ (my teacher) gives us reason to hold that he was one of his pupils and is accordingly a scholar of the 13th century A H

Beginning —

قال رحمه الله محمد بن عبد الوهاب الحمد لله رب العالمين
وصلى الله على محمد وآله وصحبه وسلم روى مسلم في صحيحه
عمر بن عيسى السلمي الح *

Written in fair Naskh Not dated apparently 11th century A H

No 588

fol 291 lines 19 size $10\frac{1}{2} \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4$

الصواعق الرعد

AS SAWÂ'IQ WAAR RU'ÛD

A rare commentary on At Tatfif a work of Abdalaziz who succeeded Muhammad bin Abdalwahhab as leader of the Wahhabi school for both of whom see No 585 above At Tatfif is a work expounding the dogmas and theories of the school composed by Abdalaziz in the form of a general notification addressed to the scholars and Qadis of the world inviting them to subscribe to the views of the said school In the opinion of its author this treatise was based on such sound principles and contained such excellent reasoning that it was his firm belief that no one would be able to refute it Hence the present commentator put himself forward to write a commentary refuting the author's views and succeeded in refuting them by reference to the Quran Hadis and the works of reliable authors

The commentary is preceded by a detailed Muqaddimah divided into the following 5 Maqas which contain an account of Muhammad bin Abdalwahhab and a description of his dogmas and theories together with a criticism and refutation of the theory given out by the followers of the Wahhabi school that their doctrines agree with those of Ibn Taimiyah (d A H 728 = A D 1328) Ibn Qaiyyum (d A H 751 = A D 1351) and Ibn Muflih (d A H 761 = A D 1361) the well known doctors of the Hanbali school

- i Foll 3-31^a الاول ما ورد عن رسول الله صلى الله عليه وسلم في خروج
هذا الصلال المصلح *
- ii Foll 32-39^a الثاني في حدود العقته ومدسأها
- iii Foll 39^b-56 الثالث في مبادئ ابن عدد الوهاب لابن يهية و الرد عامة
- iv Foll 57^b-63 الرابع في مبادئ ابن عدد الوهاب لابن القنم
- v Foll 64-67 الخامس في الرد عليه من كلام ابن معالج فهو من اعين
العلماء

The commentary proper begins on fol 68, thus

و هذا آوان السروع في شرح رساله الطعنه ، و تدنن ما فيها من الروز
و الكذب و التكويه ، الحج *

Each passage of the text is quoted verbatim, and is underlined
The explanation of each underlined passage is followed by a refutation

The preface of the text runs thus

الحمد لله رب العلمين و العافيه للمتمدين ولاعدوان الا على الظالمين
قال الله تعالى ان الدين عدده الاسلام و رأس الاسلام زيادة ان لا اله الا الله
و الصلوة و السلام على محمد و آتم المبعدين و المرسلين و على آله و صحبه
اهل بيت من عدد العرير ابن سعود الى من يراه من العلماء و الصا في
الحرمين و الشام و العراق و سائر علماء الشرق سالم عليكم و رحمه الله و بركاته
الحج *

Commentator — 'Abdallâh bin Dâ'ûd az Zubairî داود بن داود
الزبيرى, a scholar of vast information, who was born in Zubair
(Basra), and studied under Muhammad bin Fîruz (d A H 1216 =
A D 1801) and some others He died in A H 1225 = A D 1810, see
As Suhub, fol 155^b, where the present commentary is mentioned,
with the remark that it is not only a commentary on At Tatfif, but
is also to be regarded as an excellent independent work in refutation
of the Wahhâbi dogmas

Beginning —

الحمد لله الذى جعل الافعال مبران الا قوال فمن ادعى ما ليس فيه
كذبته شواهد الاحوال و من اتبع هداة بعد فار دماء اما بعد فانه لما اطهر
ابن عدد الوهاب ... و دعى الى ما رآه من الا باطل و انتدع و شهر

سيف العبد على الـ ١ ن و امرتكعبرهم و فليمن اجمعين ر حرم
 ينطلد الامه من سمانه عام و رعم انه لا يصح الاسلام الا بدنه احب البكرة
 لله و اسل كنه و مراسله الى البلدان يدعوا اهلها برعمه الى بوحده الرحمن
 فمن ندعه و ترك ما هو عليه فهو المؤمن و من حاله فهو الكافر
 المسرك ر ان كل من اكار العلماء الح *

Copies of two eulogistic reviews (in 8 foll) of the present work are attached at the beginning

i Foll 1-4 Copy of the review dated A H 1210 by Muhammad bin Firuz teacher of the commentator as noticed above

ii Foll 4^b-8 Copy of the review dated A H 1210 by one Muhammad bin Abdallatif

The dates of the above referred to reviews suggest that the present commentary was composed in or before A H 1210

Written in fair Naskh Dated A H 1270

No 589

fol 138 lines 19 size $7\frac{1}{2} \times 5\frac{1}{2}$ $5 \times 3\frac{1}{2}$

مصباح الانام ر حلاء الطلام

MISBÂH AL ANÂM WA JALÂ' AZ ZALÂM

A rare work in refutation of the theories and doctrines of Muhammad bin Abdalwahhab the founder of the Wahhabi school (see No 585 above) divided into 17 Fasl The present work which was composed in Mecca is the second of the two works of this author on the subject The author refers in the present work to his earlier work on the subject which is known as المنكر على الاكابر Seven reliable works on the same subject by different authors are quoted and referred to by our author of which he specially mentions the work No 588 above

Author Alawi bin Ahmad bin Hasan bin Abdallah bin Ahmad bin al Haddad احمد بن حسن بن عبد الله بن احمد الحداد a Shafi'i scholar of Arabia who flourished in the 13th century A H

Beginning —

الحمد لله ك' ، الكروب و محلى الخطوط الح *

The copy is not dated, but the fact that the words **كان الله**, and **على الله عه** (which are never used except when referring to a living person) are used by the scribe of the author gives us reason to hold that the present copy was written in the 13th century during the life-time of the author.

We are not acquainted with any other copy of the present work
Written in Naskh

No 590.

fol. 133, lines 26 size 10 × 7, 8½ × 5

مهاج التنزيه

MINHÂJ A'I' 'I'ANZÎH.

A Wahhâbî work in refutation of Sulh al Ikhwân, which comprises a Muhâkamah (comment and decision) on the disputed points between Muhammad bin 'Abdalwahrâb and others, composed by Dâ'ûd bin Sulaimân, a scholar of Bagdâd of the 13th century. A H

Author 'Abdallatif bin 'Abdarrahmân bin Hasan اللطيف، a Mufti of Najd of the 13th century. A H, belonging to the Wahhâbî school. In the preface he tells us that the above-mentioned Sulh al Ikhwân is not worthy to be called a Muhâkamah as its author did not take an impartial view in that work, but rather himself took part against Muhammad bin 'Abdalwahrâb. Hence the present work was written in refutation of the same. The passages from Sulh al Ikhwân are introduced by the words, **قال** العرامى and the refutation by the word **الحوار**.

Beginning

الحمد لله الذى نرى فى الامم رسولا يتلو عليهم آياته . . . و مدرج الى رساله « ما صلح الاخوان فيها من تحريه ، الكلام و الكذب على اهل العلم عن مواضع الحج *

The following note on the title-page indicates the author's name as well as the title of the work

مهاج التنزيه و التعديس فى الرد على المدطل داؤد بن سليمان بن رحىس لستخدام علامه الوفاء ، معتنى الديار المحمدية عدد اللطيفه ، ابن السنج عدد الرحمن بن رحىس *

The colophon runs thus —

أحرر ما وجدنا من هذا الكتاب إلى منباج العدس في الرد
على داود بن سليمان بن حرجس الحنبل *

The work seems to be rare not being mentioned in any catalogue
Written in fair Nāshḥ Not dated apparently 13th century

A H

SHĪ'A THEOLOGY

No 591

fol 235 lines 24 size 10 × 7 7 × 4

تمام النعمة في اثبات العبد وك ، الكثرة

TAMĀM AN NI'MAH FĪ ISBĀT AL- GAIBAH WA KASHF AL HAIRAH

(Designated in Kashf al Hujub fol 120 Kitāb Al Gaibah)

A rare work containing a detailed exposition of the Shī'a theory that Muhammad bin Hasan the 12th and last Imam of their sect is not dead but is alive though he is out of our sight (This theory is called Al Gaibah) According to Shī'a belief the above mentioned Imam will reappear at the appointed time and full particulars of when that time will be are given in the present work In support of his theory the author enumerates in detail cases of Gaibah which have happened to other prophets and quotes several Hadīs on the point The present theory is criticised by Ibn Taimiyyah a Sunni scholar (see No 528 above)

In the preface the author tell us that he was led to compose the present work because of the disbelief in Al Gaibah of the people of Nīhapur and their hesitation to accept the doctrine and also because of a dream in which Alī (the 4th Caliph) urged him to write it

Author Abu Ja'far Muhammad bin Ali bin Husayn bin Musa bin Babwaih al Qummī بن محمد بن موسى بن علي بن حسن بن موسى بن بابويه

بابويه القمي (d A H 381 = A D 991, see Lib Cat, vol v, part II, No 263)

Beginning

الحمد لله الواحد العزى الصمد الحكى العادر الحكيم قال الشيخ
ابو جعفر محمد بن على بن حسن بن موسى بن بابويه القمي
ان الذى دعانى الى تألده ، كتابى هذا ادى لما قصده ، وطرى من
رياسة على بن موسى الرضى رجعه ، الى دسائير فاعلمه ، بها فوحدت
كثيرا من المختلفين الى من السبعة قد حدرتهم العبدية ودخله ، فى امر
العائم عليه السلام السبعة و عدلوا عن طريق التسليم الى الآراء و المعائيس
الصح *

Only one other copy of the work is known to us, for which see
Berlin, No 2721 where the work is designated كمال الدين و تمام العمه
فى ائمة العبدية و كسه ، الحيرة

Written in fan Naskh Dated A H 1044

No. 592

fol 258 lines 19, size $9 \times 5\frac{1}{2}$, $7 \times 3\frac{1}{2}$

الاحتجاج

AL IH'ĪJĀJ.

A collection of the controversies of the Prophet with idolaters, Jews and Christians, also of the controversies of the 12 Imâms with their opponents, relating to theological and legal points. The controversies take the form either of public expositions of doctrine or of set debates, or of written disputations. The main object of the author, in his collection of the controversies of the 12 Imâms, is to obtain support for the Shî'â theories and their legal system from the records of those controversies, which deal almost exclusively with the subject of Imâmat and important legal points. The author, first of all, in an introduction to the work upholds the admissibility under Islamic law of controversy on religious topics on the authority of the Qur'ân, Hadîs and standard works.

Author Abû Mansûr Ahmad bin 'Alî bin Abî Tâlib at Tabasî
ابو منصور احمد بن علي بن ابي طالب الطبرسي There are two authors

known as Tahrasī one being our author and the other Radiaddīn at Tabrasī (*d* A H 548 = A D 1153) Some authorities confuse the two and have ascribed the present work to Radiaddīn—as for example India Office No 166 and Brock vol 1 p 405 On the other hand Ibn Shahr Ashuh (*d* A H 588 = A D 1192 see *Kashf al Hujub* fol 141) in his work *Al Mʿālim* and the author of *Muntaha al Maqal* fol 256 together with certain other biographers are emphatically of the belief that Abu Mansur is the author of the work See *Kashf al Hujub* fol 8^b where the present point is discussed and the authorship of Radiaddīn is rejected The date of the death of Abu Mansur is not given by his biographers but it would appear that he belonged to the 6th century A H from the fact that he mentions Abu Ja far Mahdī a traditionist of the 6th century A H as one of the *Shāikh*s from whom he received direct transmission as appears from the following passage on fol 21^a —

حدثني به السيد العالم العابد ابو جعفر مهدي بن ابي حرب
الحسيني المروسي رضي الله عنه قال حدثني الشيخ الصدوق ابو سعد الله
جعفر بن محمد قال حدثني الشيخ السعد ابو جعفر محمد
بن علي بن الحسين بن موسى بن بابويه العمي الخ *

Further the above mentioned *Shahr Ashuh* who died in A H 588 = A D 1193 refers to Abu Mansur in words used only of the dead which gives us reason to hold that he died before A H 588 *Four other works of Abu Mansur viz* معاجزة الطينة الكاوية *في القعدة* *معارف* *الاربع* and *فصل الرغرا* are mentioned by his biographers For the first two see *Kashf al Hujub* fol 112^b 142 respectively and for the last two works see *Muntaha al Maqal* fol 256

Beginning —

الحمد لله المتعالي عن صفات الملائكة *

For other copies of the work see India Office No 166 Asifiyah Library No 549

Written in good *Nashī* Not dated apparently 10th century

No. 593.

foll 15, lines 15, size $6\frac{1}{2} \times 3\frac{1}{2}$, 5×2

تجريد العقائد

TAJRÎD AL 'AQÂID.

A well-known and useful, concise treatise on theology divided into the following 6 Maqsads

(i) On *أمور عامة* (fundamental principles), (ii) *الحوادث والأعراض* (substance and accident) (iii) *أبواب المصانع وصناعات* (proof of the Maker and of His attributes), (iv) *النبوة* (the nature of the mission of a Prophet), (v) *الإمامة* (the nature of the mission of an Imâm) (vi) *المعاد* (the end of the world) Each Maqsad is sub-divided into several Fasl

Author Abû Ja'far Nasîraddîn Muhammad bin Muhammad bin al Hasan at Tûsî الطوسي، the most prominent Shî'a scholar of Persia of his age, learned in scientific branches such as philosophy, theology logic astronomy and astrology. Most of his compositions are on these subjects and are regarded as standard authorities. He is the author of a large number of works in the Arabic and Persian languages, of which 25 Arabic works are mentioned in Brock vol 1, p 508. The author was the director of the astronomical observatory at Marâga. He is also known as an active politician. It was on his advice that Halâkû Khân attacked Bâgdâd, and he was the prime mover in the famous and lamentable events of A H 656 which ended in the slaying of the Caliph Musta'sim (A H 640-656 = A D 1242-1258) along with several thousand Abbasides in Bagdâd. The author is sometimes criticised for the inappropriate language used of the Sunnis and the first three Caliphs in the 4th and 5th Maqsads of the work, but Asîladdîn the author's son, defends his father from this charge, pointing out that he did not live to complete the work, and that the 4th and 5th Maqsads in question were added by Hillî, (d A H 726 = A D 1326, in regard to whom see No 594 below), one of his pupils who is generally regarded by the Sunnis as prejudiced against them. Cf the following passage found in Canio, vol 11, p 11

كان الناس مختلفين في أن هذا الكتاب (التجريد) لحواحه

نصر الدين أم لا فسألته عنه حواحه أصل الدين عن ذلك قال كان

والذي وضع إلى باب الإمامة ونبوئته فكملة ابن المطهر *

Apart from the points disputed by the Sunnis the work has been generally appreciated and a number of scholars of both the Sunni and Shi'a sects have devoted careful study to it and have produced commentaries glosses and annotations on it to which Haj Khal vol 1 p 63 refers as follows —

و هو كتاب مشهور اعتنى به العجول و تكلموا فيه بالاد و العجول الم *

Tusi (the author) was born at Tus in 1 H 597 not in A H 607 as given by Broelmann vol II p 508 and by Huart in History of Arabic Literature p 321 He died in A H 672 = A D 1273 See Broel loc cit Majlis VII of Majalis al Mu'minin Mujmal Tasihi fol 189^b Habib as Siyar vol III part 1 p 60 Fawat al Wafayat vol II p 186 Muntaha al Maqal fol 192 Browne Literary History of Persia vol II pp 484-6 Arabic Authors p 107 Dr Rieu in his Persian Cat vol II p 441 is wrong in giving the date of Tusi's death as A H 691

Beginning —

اما بعد حمد و احب الرجود سميته بتكريد العقائد *

For other copies of the treatise see Berlin No 1745 Leipzig No 109-21 Pet No 242 Bodl vol 1 Nos 129 172 520 Escur Nos 615 641 648 687 The text has been printed along with printed commentaries on the work.

Written in Na'ta liq Dated A H 1068

No 594

fol 135 lines 15 size 6 x 3¹ 5 x 2¹

شرح بتكريد الكلام

SHARH U TAJRÎD AL KALÂM

(Designated in Muntaha al Maqal Kashf al Murad)

An incomplete copy of a commentary on the 3rd and 4th Maqasds of the preceding treatise. A note written by some reader on the title page running thus انصاب شرح بتكريد جمال الدين المطهر الحلي tells us that the present MS is part of the commentary on Tajrid by Hilli. Passages from the text which are quoted verbatim are introduced by the word قال and the commentary on the same by the word اقول which we know from Haj Khal vol 1 p 63 was the system observed by Hilli in his commentary. Further the passages quoted from Hilli's commentary by other commentators on Tajrid (see Nos 594 596 797 below) are found verbatim in the present MS. We may therefore accept the statement

contained in the above-mentioned note that the present MS is part of Hillî's commentary on Tajrîd, composed in A H 694. The beginning of the commentary, as given in India Office, Nos 471-14, 694 is as follows

الحمد لله القاهر ساحاته العظيم سانه الحج *

The present incomplete copy begins thus -

قال المقصد القائل ، في ادب المسامح تعالى و صفاته و آياته و فيه
 اصول الاول في وجوده تعالى الموحد (الموحود) ان كان واحداً فهو المطلوب
 و لا استلزم لاستحالة الدور و التسلسل اقول يريد ادب واحد ، الوجود تعالى
 و بيان صفاته و بيان ما يجوز عليه و بيان ما لا يجوز و بيان افعاله و آياته الحج *

Hillî, whose full name is as follows Jamâladdîn Hasan bin Yûsuf bin Alî bin Al Mutahîr al Hillî بن يوسف بن علي بن المظفر الحلبي was a prominent Shî'a scholar, jurist and author of his age. He was born in A H 648. He studied religious subjects under his father and some others, and the scientific branches under Tûsî (see No 593, above). Though Hillî is not regarded as the equal of Tûsî in philosophy and logic yet he surpasses his teacher in tradition and jurisprudence. His compositions on different branches of learning exceed 500 in number. He is specially known among Sunnîs for his prejudice against them, and is criticised for the inappropriate language which he uses of the Sunnîs and of the first 3 Caliphs. He died in A H 726 = A D 1326. See Brock vol II, p 164, Muntahâ al Maqâl, fol 92^a, Manhaj al Maqâl, fol 73^a, Habîb as Siyar vol III, p 112.

For another and complete copy of the commentary see India Office, No 471-14. The work was lithographed in Tihîrân, A H 1310.

Written in Nasta'liq. Dated A H 1032.

Scribe محمد فرباعي

No. 595

fol 144, lines 24, size 8½ × 5½, 5 × 3½

تسديد العوائد

TASDÎD AL QAWÂ'ID.

A very valuable copy of a commentary on Tajrîd (see No 593 above). The present is the earlier of the two famous commentaries

on the work by two well known Sunnī scholars and is known as *الشرح القديم* (The old commentary) The commentator praises the text and its author at length in his preface but on points of difference between Shī'a and Sunnī doctrine he does not fail to criticise the views of the author and to point out his misapprehensions The commentary proved itself specially useful to scholars and scholars both Sunnī and Shī'a have composed glosses on it and annotations See Haj Khal vol 1 p 63

By Shamsaddīn Mahmūd bin Abdarraḥmān al Isfahānī *سمى* *الدس محمود بن عبد الرحمن الاسفهانى* (d A H 749 = A D 1348 see No 521 above)

Beginning —

* الحمد لله المبرور بحروب الوجود و سميته بتدديد العواقد الخ *

For other copies of the work see Leid No 2009 Br Mus Suppl No 182 India Office No 406

The following colophon and a note below the same tell us that the present MS was transcribed from an autograph copy of the commentary by Qadī Sirajaddīn al Hindī one of the author's pupils

The colophon runs thus —

رجع القراع من تعلية (من نسخة الـ) التي بخطه (يوم
الاثنين في السابع والعشرين سنة اربع و ثلثي و ستمائة *

The note below the colophon runs thus —

هذا الشرح بخط العالمى سراج الدس الهندى بلميد السراج *

The scribe Qadī Sirajaddīn al Hindī whose full name is Umar bin Ishaq bin Ahmad was a native of Delhi who after completing his studies in India left that country for Egypt where he attended the lectures of the present commentator for a considerable period and soon after he was appointed a Qadī of the place and finally was raised to the rank of Chief Justice He died in A H 773 = A D 1371 see Ad Durar al Katimab vol 11 fol 93 Raf al Isr fol 183

No 596

fol 194 lines 27 size $9\frac{1}{2} \times 5\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

The Same

Another beautifully written copy of the preceding commentary Written in Naskh with gold ruled borders It bears a frontispiece

A complete index of the contents in five foll, written by the scribe of the copy, is found at the beginning. Not dated, apparently 9th century A H

Scribe سرف الحافظ الملقب بنحسب

No. 597.

foll 363 lines 23 size $9 \times 5\frac{1}{2}$, $6\frac{1}{2} \times 2\frac{1}{2}$

الحاشية على تسديد العوائد

AL HÂSHIYATU 'ALÂ 'TASDÎD AL QAWÂ'ID.

A very popular and useful gloss on the preceding commentary, which was introduced into the course of higher studies in Theology in the Madrasahs of Constantinople during the life-time of the writer of the gloss. Many scholars have directed their special attention to the present gloss, and have produced several annotations of the same. See Hâj Khal, vol 1, p 63

By 'Alî bin Muhammad علي بن محمد, commonly called As Sayyid ash Sharîf al Jurjânî (d A H 816 = A D 1413, see Lab Cat, vol v, part II, No 356)

Beginning

قوله اما بعد حمد واحد ، الحمد على نعمائه من بالذكر من صفاته

العلى على ما هو حص به اعلى الودود الداتى الحج *

For other copies of the work see Berlin Nos 1748-50, Leipzig No 388, Br Mus Suppl, No 183, India Office Nos 407-8, Cairo vol II, p 17

Written in Nasta'liq. Not dated, apparently 9th century A H

No. 598.

foll 389, lines 25, size $9\frac{1}{2} \times 5$, $6\frac{1}{2} \times 3$

شرح تجربين الكلام

SHARHU 'TAJRÎD AL KALÂM.

The second of the two well-known commentaries on Al Tajrîd referred to under No 595 above, and known as السرح الجديد (the new

commentary) dedicated to Sultan Abu Saïd (A H 800-872=A D 1452-1467) of the Timurid dynasty. The present commentary beside incorporating the materials of Isfahani's commentary contains many useful explanations and critical notes specially on the disputed points between the Shi'as and Sunnis. This makes it a more comprehensive piece of work than Isfahani's and it has been much more often annotated than the latter which testifies to its superior value as a work of reference. See Haj Khal vol 1 p 63.

By Alauddin Ali bin Muhammad al Qubaji علی بن محمد علی the favourite scholar of Sultan Ulug Beg (d A H 850 853=A D 1447-1449) of the Timurid dynasty. He was a scholar of special fame in his age in Philosophy, Theology, Logic, Astronomy and Mathematics. His father was one of the servants on the staff of Ulug Beg and the author in his boyhood used to look after his falcons. Hence he is known as Qubaji (the falconer). Thus he gained the favour of Ulug Beg from his very boyhood. He studied under Qudizadah (d A H 815=A D 1402) and many others. He completed his studies in Kirman where he composed a treatise on the Moon. On his return from Kirman to Samargand he presented the treatise to Ulug Beg who was famous for his devotion to Astronomy and Astrology. The Sultan's work on astronomical and chronological tables under the title of *Risala-i Haddud al-Sultani* which was composed with the co-operation of the author is looked upon as a standard work on the subject. The Sultan fully appreciated the treatise of the young scholar and recognised his merits and appointed him director of the Astronomical Observatory which he himself had erected in Samargand. Qubaji some time after Ulug Beg's death came to Tabriz and made himself known to Hasan the Sultan of Tabriz. Hasan marvelling the intelligence of our author deputed him to Constantinople to discharge the responsible political task of negotiating a treaty of peace between himself and Sultan Muhammad II (A H 855-886=A D 1451-1481) of the Ottoman dynasty. On the success of his mission he received special recognition from both the Sultans and returned to Tabriz. Soon after Muhammad II called our author to Constantinople. On his way there he composed a work on Mathematics which he entitled *Pisala-i Muhammadiyah* and this he presented to the Sultan on his arrival. He was at first appointed the personal adviser of the Sultan but his literary tastes led the author to request the Sultan for an appointment in the education service and he was appointed Principal of the Madrasah Aya Sufiyah. He died in A H 879=A D 1474. See Brock vol 11 p 234 Rieu Persian Catalogue vol 11 p 456 Hadaïq al Hanafiyah p 332.

The preface of the commentary is wanting in our copy, which begins without the preface, thus

اما بعد حمد واحد الوحد على نعمائه و الصلوة و السلام على سدد
ادبيائه و اكرم احبائه اى على آله و اصحابه الدين هم موصوفون بالكرم
و الريادة *

The preface of the commentary, as given in Hâj Khal, vol 1, p 63, begins thus

الحمد للکلام حمد الملك العالم الحج *

For other copies of the work see Wien, No 1535, Pet, Nos 195, 229, 303, India Office, Nos 409-16

The present commentary was lithographed in Persia A H 1274

Written in good Naskh Dated A H 932

Scribe قاسم بن زى العادى

Sayyid Safdar Nawwâb of Patna presented the present MS to the Library in A D 1906

No. 599

fol 296, lines 27, size $9\frac{1}{2} \times 5$, $6\frac{1}{2} \times 3$

The Same

Another copy of the preceding commentary, beginning like the above Written in Nasta'liq Dated Hyderabad A H 1026

Scribe نظام الدين احمد الملقب بملك العالمى

No. 600.

fol 348, lines 21, size $8\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3$

The Same

Another copy of the same Written in beautiful Naskh, within gold-ruled borders Bears a frontispiece Not dated, apparently 11th century A H

No 601

foli 164 lines 17 size $10\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 3\frac{1}{2}$

The Same

Another (but incomplete) copy of Quḥḥī's commentary containing the commentary on the 2nd Maqṣad of At Tajrid and corresponding to foli 130-306 of copy No 598 above

Beginning —

ا) مد الثاني في الحواشي الاقراص وفيه فصول الاول في الحواشي
 الاقراص قدم مناقبها على صاحب الاقراص ان وجود الاقراص معروف
 على وجود الكوشة •

Written in Nasta liq Dated A H 1267

Scribe ماني السمانى

A misleading note on the title page which runs thus ا) مد الثاني
 على المعتمد من شرح جمال الدين حسن بن سيف بن علي بن المطهر العلي
 tells us that the present MS is a copy of the commentary on the 2nd
 Maqṣad of At Tajrid by Ḥillī (see No 594 above) On the strength
 of this note the present commentary has been wrongly ascribed to
 Ḥillī in the Hand list No 1216

No 602

foli 116 lines 15 size $8 \times 1\frac{1}{2}$ 5×2

The Same

Another incomplete copy of Quḥḥī's commentary covering the
 3rd Maqṣad of At Tajrid and corresponding to foli 306-389 of copy
 No 598 above

Beginning —

ا) مد الثالث في اثبات الصانع تعالى ومغيبه و اناة وفيه فصول
 الفصل الاول في وحده تعالى الموحود ان كان واحدا وهو المطلوب و ا)
 استلزمه لا والله الدر و ا) ل استدلال على وجود الواحد تعالى ناه
 لا شك في وحده الحق •

Written in Nasta liq Dated Shiraz A H 1076

Scribe علي ابن حاجي وصف سناراي

No. 603.

foll 191, lines 17, size 10 × 7, 7 × 4

الحاشية القديمة على شرح النجريد

AL HÂSHIYA'U AL QADÎMAH 'ALÂ
SHARH A'I' TAJRÎD.

A very old copy of the first of the three glosses by Dawwânî on Qûshjî's commentary (see No 598 above), containing annotations of the commentary from the beginning to the chapter صاحب السام فلكي. The present gloss is commonly known as Al-Hâshiyat Al-Qadîmah and is greatly esteemed by scholars. It was dedicated to Sultân Khalîl Bâyardî (A H 883-884 = A D 1478-1479).

By Muhammad bin As ad As Siddîqî ad Dawwânî محمد بن اسعد بن سديق الدواني (d A H 907 = A D 1501, see No 550 above) Sadraddîn, a contemporary scholar, on noticing the great popularity of the present gloss attempted to displace it in the popular favour and to win superior fame by a gloss of his own on Qushjî's commentary (see No 606 below), in which he criticised Dawwânî's work. Dawwânî, in reply to this challenge composed another gloss (see No 605 below). Again Sadraddîn wrote a gloss known as Al Hâshiyat As Sâniyah (see No 607 below), in refutation of Dawwânî's second gloss. Finally, Dawwânî wrote a third gloss fully criticising and refuting Sadraddîn, to which Sadraddîn failed to reply. Hâj Khalî, vol 1, p 163, tells us that long after Dawwânî's death and some time after the death of Sadraddîn, Giyâsaddîn (d A H 949 = A D 1542, see No 622 below) Sadraddîn's son composed a gloss in reply to Dawwânî's third gloss referred to above. Sadraddîn failed to win superior fame over his rival, but, at the same time, he succeeded in securing recognition of his own merits.

Beginning

الحمد لله رب العالمين و الصلوة و السلام على محمد و اصحابه
الاهل و عترته . قوله في الحاشية لم يرد به معناه الحق اقول مرادة بالزيادة
في الحكمة الزيادة بوجه ما و ذلك ليس معني بالما كما طده الحق *

For other copies of the present gloss see Berlin, Nos 1757-9, Br Mus Suppl, No 184, India Office, Nos 417-20, Râmpûr Nos 95-99, 'Âsifiyah, No 395.

Written in Nasta'liq. Foll 1-30 are supplied in a later hand. Dated A H 974. A note on the title-page tells us that one Qâdî

Gulam Mustafa purchased the present MS at Shahjahanabad in the reign of Farrukh Siyar (A H 1124-1131 = A D 1713-1719)

No 604

fol 100, lines 27 size 9 x 6 8 x 3

The Same

Another copy of the same having marginal notes throughout
Written in Nasta liq Not dated apparently 12th century A H

No 605

fol 366 lines 19 size 9 x 5½ 6½ x 3½

الحاشية المحددة لى شرح السكرين

AL HÂSHIYAT AL JADÎDATU 'ALÂ SHARH I AT TAJRÎD

The second of the three glosses of Dawwani on Qushji's commentary (for some account of which see No 603 above) extending up to the chapter مامه The present gloss was composed in A H 890 in reply to Sadraddin's first gloss (see No 606 below)

Beginning —

لا حول ولا قوة الا بالله العلى العظيم اللهم اهدنا الصراط المستقيم

و بعد فانا قد كتب فى سالف الرمان حواشى على شرح

السكرين الح *

Dawwani tells us in the preface that he was not desirous of replying to Sadraddin since he well knew that the great popularity of his first gloss was the main cause of the rivalry and jealousy of Sadraddin but repeated requests of his friends compelled him to compose the present gloss in reply to Sadraddin Sadraddin's words are introduced verbatim with the word قوله and Dawwani's refutations with the word اقول

For other copies of the work see Asifiyah Library No 357 Rampūr Nos 98-99

Written in good Nasta liq Dated A H 1109

Scribe محمد اعط فاروقى

No. 606.

foll 147, lines 19, size $8\frac{1}{2} \times 4\frac{1}{2}$, $6 \times 3\frac{1}{2}$

الحاشية الاولى على شرح التجريد

AL ḤĀSHIYA'Ī' AL'ŪLĀ 'ALĀ SHARḤ
A'Ī' T'AJRĪD.

The first of the two glosses on Qushjī's commentary, written by Sadraddīn in reply to Dawwānī. The present work was written in refutation of Dawwānī's first gloss (see No 603 above), and was dedicated to Sultān Bāyazīd (A H 886-918 = A D 1481-1512) of the Ottoman dynasty.

By Sadraddīn Muhammad al Husainī ash Shīrāzī صدر الدين محمد الشيرازي, a noble and scholar of Shīrāz, known for his merits in theology and philosophy. He was born in Shīrāz A H 828, and was assassinated by Bāvandāī Turkamān in A H 903 = A D 1497 and not in A H 930 = A D 1523, as given in Haj Khal, vol 11, p 200 Kashf al Hujub, fol 49. See for his life Majlis VII of Majālis al Mu'mmīn, At Ta'liqātas Sanīyah, p 39, Brock, vol 11, p 204.

Beginning

صدر كلام ارباب التجريد حمد فرد بالابتداء تعديس من مساره
الامثال و الاكفاء . . . و بعد فعمل العبد الحقير السعير صدر السعدي
السعدي شرح الله صدره و رفع مدره العلم *

The present gloss, after the passage quoted above (which agrees verbatim with that of the second gloss of Sadraddīn, No 607 below) runs thus

مد امليه ، لك ايمالكى المحقق الواحدى على شرح الكديد
للتجريد . . و التمس منك ان لاتنادى على انكاره قبل التأمل . . ثم
عليك الانكار والاعتراض . . . هو العلم بالحوال الممدأ والمعاد العلم *

Between the words اعتراف and هو العلم, in the passage quoted above, certain words are omitted in our copy. These can be supplied from the passage, as quoted verbatim (for refutation) in No 605 above.

No other copy of the work is known to us. Written in Nasta'liq. Dated A H 1107.

The following note on the title-page tells us that one Mīr Muhammad Hādī Husam, an Indian scholar, who lived in the reign of Aurangzib asked his son, Muhammad Ibrāhīm, to make the

present copy of the gloss and he completed the transcription in A H 1087 at Shahjahanabad —

میر محمد هادی حسن علی عهه این حاشیه را در سال چهارم آنگاد در سنه ۱۲۸۷

سنگت موده ما بفرماند از عزیز میر حوردار ورة العین محمد بن ابراهیم لیل عمرة *

This note is attested by the seals of both the scholars mentioned above that of Mir Muhammad Hadī Husain being affixed above the note and that of Muhammad Ibrahim at the end

No 607

fol 323 line 28 170 9¼ x 6¼ 3

الحاشیه الدائیه الی شرح المکرم

AL HÂSHIYAT AS SÂNIYAH 'ALÂ SHARH AT TAJRÎD

The second of the two glosses by Sadraddīn alī Shīrāzī written in reply to Dawwānī's second gloss No 605 above. The present gloss was also dedicated like the first to Sultan Bayazīd. After the common beginning quoted in the notice on No 606 above the present gloss runs thus —

بد کتب کتب اول علی السرح الذی بد ما سنج لی می انداز
المطالعه و اوان المناجحه المفاظه بم لاج لی انه مع لبعض الاحله اشده
و ان بعضا من معناه اطلعه من صوت الاسمه نه تحول و نظر الی من تحول
لحلله سانه ولا نظر الی ما بقول الخ *

For other copies of the work see India Office Nos 424-25
Munich No 295

Written in Nasta'liq Not dated apparently 11th century A H
Foll 1-2 are supplied in a later hand

No. 608

foll 280, lines 17, size $9\frac{1}{2} \times 5$, $6\frac{1}{2} \times 2\frac{1}{2}$

الحاشية على حاشية الدواني

AL ḤĀSHIYAT 'ALĀ ḤĀSHIYAT AD
DAWWĀNĪ.

A detailed annotation of Dawwānī's first gloss (No 603 above), containing also an independent gloss on that portion of Qushjī's commentary (No 598 above), which was not dealt with by Dawwānī. The quotations from the text of At Tajīd (No 593 above) are introduced by the words *قال المصنف*. Passages from Qushjī's commentary are introduced by the words *قال السارح*, and quotations from Dawwānī's gloss by the word *قوله*.

By Muzâjân Ḥabiballâh ash Shîrâzî *مرزا حبيب الله الشيرازي*, a well-known scholar of Shîrâz and a pupil of Dawwānī who was specially known for his merits in theology, philosophy and jurisprudence. His glosses and annotations in respect of works embracing the subjects referred to above are specially appreciated by scholars. He died in 994 = A.D. 1586 see Brock vol II p 414, Hâj Khal, vol I, p 163, Raudat al Jannât p 205.

Beginning —

قال المصنف ، اما بعد حمد واحد ، الوجود على نعمائه اقول لا بد

ان يقال في ترك ، الموضوع ، ههنا ايماء لطيفه ، الح *

For other copies of the work see Berlin No 1761, B. Mus., No 387, India Office, Nos 421-22, Râmpûr Library, Nos 104, 106, 'Āsifiyah Library, No 8.

Written in Nasta'liq Dated A.H. 1012

No 609

foll 128, lines 17, size $7\frac{1}{2} \times 5$, $4\frac{1}{2} \times 2\frac{1}{2}$

The Same

Another (but incomplete) copy of the preceding work, beginning abruptly thus *قال السارح يذكر الصمير بآثار البحر لعل الكنه في تذكر* — *الصمير ههنا الح* — and corresponding to foll 204-276 of the preceding MS.

No. 612.

foll 311, lines 25, size $8\frac{1}{2} \times 5$ $4\frac{1}{2} \times 2\frac{1}{2}$

VOL II

Continuation of the preceding volume, beginning thus

قوله فيرد ان المركبات الخياله بدل يمكن ان يكون الحرف اصلا الى
 منسوبي المركبات الخياله من المعدومات الممكنه الخ *

Corresponds with foll 137^b-196 of No 610 above

It is stated, at the end, that the present copy in two volumes is
 a transcription of an autograph copy, bearing the following colophon
 which tells us that the work was composed in Isfahân, 11 1064 —

قد وقع الفراغ من تسويده . سنة اربع وستين و اله ، على يد
 مولانا الفقير الراحى عفو رده حسنى بن حماد الدين محمد الكونسارى *

Written in fair Naskh Not dated, apparently 13th century 11

Scribe اسد طيب الدين الحياىي

Muhammad Bakhsh, the father of the founder of the Library in
 the following autograph note in Arabic remarks that he purchased
 these two volumes at an English auction in 11 1282

قد انتقل هذا الكتاب الى ملك اول العباد و احوجهم يوم يداك مناد
 الفقير المحمد بن محمد بن حسن حاشى بالبيع السلطانى اعنى نذاك ، بدلام
 الا كبريه فى تاريخ عشر من حمادى النابتة سنة اله ، و مأيتن ادنا
 و دماين من الهجرة المدويه *

No. 613

foll 79, lines 25, size 10×6 , $7 \times 5\frac{1}{2}$

الكاشية على الكاشية القديمة

AL HÂSHIYAT U 'ALÂ AL HÂSHIYAT AL QADÎMAH.

An incomplete copy of an annotation of Dawwânî's gloss, No
 603 above

By Jamâladdîn Mahmûd ash Shîrâzî السمرارى a
 scholar of Shîrâz

A copy of the present work is noticed in Rampur No 105 but the date of the author's death is not mentioned in that or any other catalogue. He repeatedly refers however in the present work to Dawwani (d. A. H. 907 = A. D. 1510) as his teacher from which we may conclude that he himself was a scholar of the 10th century A. H. Jamaladdin on fol. 12^b points out in the following passage that in regard to certain points of philosophy Dawwani contradicts himself in two of his works viz. in his gloss No 603 above and in *Sharh Hayakil an Nur* (see Hand list No 1901) —

و العجب من الاسناد و قدس سره ادعى في حواشي التكملة ان
ادوات المعوله الحركه لاندان تكون بالقوة و في شرح هذا كل الدور لاندان
تكون الانفراد في نفس الامر حتى يصح العلم به *

The fact that Mahmud ash Shīrazī in referring to Dawwani in the present work employs the word قدس سره (used always of the dead) at once suggests that the present annotation was composed after Dawwani's death in A. H. 907.

Beginning —

قوله قدس سره لم يرد به معنا العلم ان سند الـ ن قدس سره
لما اى ان المتعارف في الخطب يومه الصلوة بعد النبي صلى الله
عليه وسلم الى المتعدد على طرفتي السبعة و اهل السند اذ ان يكمل
كلام المحقق الع *

Written in Nasta'liq Not dated apparently 11th century A. H.

No 614

fol. 158 lines 16 size 7 × 4¹ 4¹ × 3¹

الحاشية على حاشية الحمصى

AL HÂSHIYAT U 'ALÂ HÂSHIYAT AL KHIDRÎ

An annotation of the gloss of Khidrî a scholar of the 9th century A. H., on the 3rd Maqсад of At Tajrid (see No 593 above) and the commentary by Qushjî (see No 598 above) on the same. For a copy of Khidrî's gloss see Berlin No 1762. The present annotation was dedicated to Sultan Sulaiman (A. H. 1077-1105 = A. D. 1666-1694) a Persian king of the Safavid dynasty.

By Muzâ Muhammad bin Hasan ash Shuwanî من محمد بن حسن الشوانى, commonly called Mullâ Muzâ (ملا مورا), a pupil of Khûnsârî (see No 610 above) The present annotation and its author are mentioned in Kashf al Hujub fol 48, but the date of the author's death is not given From the fact that he was a pupil of Khûnsârî (d 11 1098), and that he dedicated the present annotation to Sultân Sulaimân, as mentioned above, we may conclude that he flourished in the 11th century A H

Beginning —

حيدر ما يوسع به معارف الكلام . الحمد لله الذى تفرد بالتجريد ...
 كتاب التوحيد من مصنف . صدر امامه و الدين . و شرحه الجديد
 للقوسى . . و كانه . الحواشى الحصريه عليه . و هى مع ذلك معلية
 . و نظرت ما حوى من اسرارها . فى ايام الدولة العارضة . ابو المظفر
 . سليمان القوسى الموسوى و جعلنا تحفه لحصرته الذهبه الح *

The present copy is defective at the end

Written in Nasta'liq Not dated, apparently 13th century A H

No. 615.

fol 160, lines 32, size $10\frac{1}{2} \times 5\frac{1}{2}$ $7\frac{1}{2} \times 3$

الكاشفة على شرح السجريد

AL HÂSHIYAT Ū 'ALÂ SHARḤ AT TAJRĪD.

A very useful critical gloss on the first Maqṣad of At Tajrīd (No 593 above), which deals with الامور العامة (fundamental principles) The author quotes the following commentaries and glosses, viz Hilli's commentary, No 594 above, Qushjī's commentary, No 598 above, Isfahānī's commentary, No 595 above, Sayyid Sharīf's gloss, No 597 above, Dawwānī's glosses, Nos 603, 605 above, Sadraddīn's glosses, Nos 606, 607 above, Mirzājān's gloss No 608 above, Mahmūd ash Shīrāzī's gloss, No 613 above, and a gloss by one Shāh Fathallāh, as to whom see below

The name of the author does not appear anywhere in the work Neither author nor gloss is mentioned in the books of

reference The fact that he quotes Mirza Muhammad Astrabadī (*d* ۱۱۱۰ 1028 = *A.D.* 1618) thus سمعت هذا من عالمصوب مرا محمد الأسراني مد ظله and employs in referring to him the phrase used of living persons viz مد ظله gives us reason to hold that he was a scholar of the 11th century ۱۱ and that the gloss was composed in or before ۱۱۱۰ 1028 The writer of the gloss frequently refers to his teacher without mentioning his name and always in the words الاسناد or ائاد مد ظله The fact that he employs in referring to his teacher the same phrase (مد ظله) which he uses for Mirza Muhammad in the passage quoted above gives us some reason to think that Mirza Muhammad was his teacher On fol 72 he mentions Shih Fathallah as a teacher of his teacher thus سمعت عن اسنادنا نقلا عن اسناده and on fol 46 he refers to a literary dispute between the above mentioned Shih Fathallah and Mirzajan (*d* ۱۱۱۰ 994 = *A.D.* 1586 see No 608 above) The wording of the preface and his support of Shi'a doctrine at once suggest that the writer of the gloss was a Shi'a scholar

Beginning —

الحمد لله رب العالمين صلى الله على محمد صلى الله عليه وآله وسلم
قال الله اما بعد حمد احب الوجود على نعمائه انما
لم يصدر كتابه بحمد الله وسبحانه يدل قوله اما بعد كما هو دأب الامة
نوحين احدهما الانكار ناسعا بدلائل المدكوة في هذا الكتاب اذ
المطالب وهذا نوع من دواعي الاستدلال *

In ۱۱۱۰ 1165 one Hafiz Rahmat Khan was in possession of the present MS as appears from a note on the title page followed by his seal dated ۱۱۱۰ 1165

A seal dated 1182 of one Muhammad Sibgatallah Khan is found on the title page

The title page also bears two Arddidas dated ۱۱۱۰ 1192 1198 respectively

Written in fair Naskh Not dated apparently 12th century ۱۱ in or before ۱۱۱۰ 1165

No 617

fol 220 lines 21 size 8 x 5¹ 6 x 3

سوارى الالهام

SHAWÂRÎQ AL ILHÂM

A commentary on the 1st Maqсад of At Tajrid (No 593 above) explaining difficult passages and points of philological and theological interest

By Abdarrazzâq bin Ali bin al Husain al Lahijى, عبدالروح بن على, a well known scholar of Persia of the 11th century A H. He was a pupil of Sadraddin ash Shirazî (d A H 1050 = A D 1640 see No 629 below). He worked as professor in the College of Qum. He is also known as a good poet and the author of a great Diwan. His poetical name is Fayyad. He was a favourite scholar of Shah Abbas II (A H 1052-1077 = A D 1642-1666) of the Safavid dynasty of Persia to whom he dedicated his Persian work on theology Gauhar i Murîd (for copies of which see Persian Hand list No 1316 Rieu Persian Cat vol 1 p 32). The date of the present commentator's death is not mentioned by his biographers. The fact that as stated above he dedicated one of his works to Shah Abbas II who did not succeed to the throne until A H 1052 suggests however that he died somewhat later than the year A H 1050 mentioned by Dr Hidayat Husain see Buhar Library Cat vol II p 102 where an annotation of Khidrî's gloss (see No 614) by the present commentator is mentioned.

Beginning —

ربنا ارحمنا و ربنا ارحمنا بالحق و انب خبر العائى اما بعد
الحمد لله الذى هدانا لهذا وما كنا لنهتدى لولا ان هدانا الله
ويعول العبد الراحى و ربنا ارحمنا بالحق و انب خبر العائى اما بعد
اللاهكى و سوارى الالهام فى شرح تكملة الكلام السبع *

The present work is only mentioned in Kashf al Hujub fol 48 but it has been printed in Tihran A H 1280

Written in fair Naskh Dated A H 1233

No. 618.

foll 167, lines size $9 \times 5\frac{1}{2}$, 6×3 .

معارج العلم

MA'ÂRIJ-AL FAHM.

الحمد لله على ما اولادنا من التوفيق و هدايا الى سواء
السدل اما بعد لما و معنا الله فيما سله ، من الاوفاء باملاء معدمة
في علم الكلام و سمدناها بدهم الدراهن رأينا ان املى شرحا
وسمناه بمعارج العلم الحج *

Beginning

The beginning of the text runs thus

الحمد لله الواحد في ذاته المتعبد في صفاته الحج *

Hillî tells us in the preface that the text of his treatise was extremely concise, and was not sufficiently helpful to the students, hence the present commentary

A note on the title-page which runs thus

هذا كتاب موسوم بمعارج العلم في شرح العلم وهو العلم الراغب في اصول الدين كلاما من مصنف التحرير العلم حجة الخاصة على العامة ملك الشائع والمحققين سلطان الافاضل والمدققين ركن الاسام والاميين مال الحق والاهل والدين ابي منصور بن الشيخ الفقيه السعيد سعيد الملك والدين يوسف بن المظهر الحلي indicates the title of the work as well as its author's name

On the margin of the title-page, the following saying of 'Alî, the 4th Caliph is quoted

قال امير المؤمنين عليه الصلوة والسلام من كتب هذه الحروف على كتابه فكون قادرا على مطالعته +

ح ح ح لا اله الا الله

Another note, followed by a seal dated A H 1150, tells that the MS was for some time in the possession of Mîrzâ Muhammad, commonly called 'Âqâ Mîrzâ, a noble of the court of Muhammad Shâh (A H 1131-1161 = A D 1719-1748)

For other copies of the commentary see Berlin No 1796 India Office No 4711-6

Written in Nasta'liq Not dated apparently 13th century A H

No 610

fol 198 lines 32 size $9 \times 5\frac{1}{2}$ 6×3

کتاب الالف

KITÂB AL ALFAIN

A work containing 2 000 arguments of which the first one thousand are in support of the claim of Ali to the Khilafat and the rest in refutation of Sunni arguments in favour of the claims of the first three Caliphs The present copy which is defective at the end contains only 1 019 arguments corresponding to pp 1-260 of the Tihran (printed) edition dated A H 1248

Author Jamaladdin Hasan bin Yusuf al Hilli جمال الدين حسن بن يوسف الحلي (d A H 726 = A D 1326 see No 594 above)

Beginning —

الحمد لله مطهر الحق بنصب الأدلة الواضحة اليه *

The work is not mentioned in Brock but it was printed in Tihran A H 1248

Written in good Naskh Dated A H 1124

Scribe محمد علي بن ملا مير حسن كرماني

No 620

fol 169 lines 16 size $7\frac{1}{2} \times 4$ $5 \times 2\frac{1}{2}$

اللاواع المعداد

AL LAWÂMI' AL MIQDÂDÎYAH

(Designated in Brock vol II p 199 Al Lawami

Al Ilahiyah fi Al Mahabis Al Kalamiyah)

A rare work on the philosophical views and theological theories relating to metaphysics dispensations of the prophets Imamât and the beginning and end of the world divided into 11 Lamî each of which is sub divided into several Fasls

Author Miqdad bin Abdallah bin Husam bin Muhammad بن ميقات بن عبد الله بن حسن بن محمد السعوي الاسدي Siyuri Al Asadi

Shī'a scholar of repute, known for his special merits in philosophy and theology. He refers in the present work to his commentary on Nahj al Mustahid of Hilli (*d* 11726 = A.D. 1326, see No 594 above). He composed a commentary on the Qur'an known as Kanz al 'Irfān. For a copy of which see Hand-list, No 310. The year of the author's death is not mentioned by his biographers, but Brock, in vol. II p. 199, tells us that he was alive in A.H. 800, as is evident from the fact that the present work was composed in A.H. 804 = A.D. 1401, as appears from the following colophon of the author, quoted at the end of the present copy.

والمستوفى من السادة العلماء وائمة الفضلاء ممن يهه ، علما على
هذا الكتاب ان يصلح ماء ساة ان يحدة فى الكلام من الطعنان وفى النظام
من السمو والسيان و ان يسترة بديل العفو والعفران والعو عدد كرام الناس
سأمول ... و الحمد لله وحده ... ومع الفراغ من تصنيفه يوم الأربعاء تاسع
عشر شهر جمادى الاولى سنة اربع و ثمانمائة و ثمان مائة العدد معدود
من عدد الله الاسدي عمر الله له و لوالديه *

The author of Kashf al Hujub on fol. 136^b, mentions another work of our author known as Al Mas'âl al Miqdâdiyyah.

Beginning

السكات لجلال مددع اطق آيات وجوب وحدوة هويات الاسماء
و اعرق تيار نكار الوهنة عقول العلاء الخ *

The present copy is defective for the want of some foll. containing certain portions of the preface, as well as a portion of the 1st Lâmi'. Only one other copy of the work is mentioned viz, in Munich No 153.

Written in fan Naskh. Dated A.H. 1056

No. 621

fol. 336, lines 22 size 10 × 7, 8 × 3

المحلى مرآة المحلى

AL MUJALLÎ U MIR'Â'Î AL MUNJÎ.

A rare commentary on the commentator's own work, Masâlik Al Afhâm, the theme of which is the fundamental agreement in general

between the theories of the theologians and the theories of the philosophers and specially between the mystic theories of the Sufis and the theories of the Intuitionists (Ishraqi) The author removes apparent differences between them by means of explanations based on reliable works of theology Sufism and philosophy and maintains that the difference is one of technical phraseology only whereas at bottom the sense is the same Points upon which the philosophers and Sufis are in agreement whenever these have any indirect bearing on Shī'a views are used to support the latter The work is divided into a Muqaddimah two Qisms and a Khātimah Regarding the composition of the present commentary the author tells us that in A H 894 after his return from Mecca to Iraq he found a very eager desire on the part of the students to master the text of his work Masālik al Afkām and the gloss Nur al Munjī composed by him on the same and being repeatedly asked by them for a detailed explanation of the text and the gloss he composed the present commentary in A H 896

By Muhammad bin Abi al Ibrahim bin Abi Jumhur محمد بن علی بن ابراهیم بن ابی جهمور, a famous Shī'a scholar who flourished in the 9th century A H He was specially noted in his age for his merits in philosophy theology jurisprudence and logic and produced some useful works on these subjects He obtained special fame for his success in a disputation held at Mashhad in A H 878 with Mullā Harawī a Sunni scholar on the Ikhlāfat question and some other points relating to jurisprudence For a full account of this see Manazir Jumhuriyah a Persian work a copy of which is mentioned in Buhār Library vol 1 No 114 also Majlis V of Majalis al Mu'minin Another work of this author on theology known as Zad al Musafirīn (زاد المسافرين) is specially esteemed See for his life and works Rawdat al Jannat p 523 Nama-i Danishwarīn p 733 Broel vol II p 200

Beginning —

اللم نألف العلم الحسنم و الطول العظم
الموسومة بمسالك الافهام في علم الكلام
واحدة من بعض السادة الدور الثمينة
القدمه المداكه من مكة المشرفة سنة اربع و تسعين و ثمانمئة
بغرا أديها و يحصل معانها حماسة من اسفل الطلبة و ارتحموا على استخلاص
مطالبها لاني قد جمعت في اكد مسالها و مسلک مناخها

دين ولى الكلام و الحكمة و طبعها ، نديهما احسن تطبعن دم فى كندر
من المواضع على طريق الاشرافئين من الحكماء و اهل الله من صوبه
العلماء ... فالتدسوى ان املى لهم تلك الكتاب *

For another copy of the work see Bûhar Lib Cat , vol II, No 96

Passages from the text are introduced with the word قوله , passages from the gloss with the word قال , and explanations of those passages with the word افول

Written in Nasta'liq Dated Isfahân A H 1067

No. 622.

fol 198 lines 15, size 9 × 4, 4½ × 2

كشف ، الكقائق المحمدية

KASHF AL ḤAQĀ'IQ AL MUḤAMMADIYAH.

A detailed commentary on the treatise of Sadraddîn ash Shîrâzî (d A H 930 = A D 1523, see No 605 above), called , رساله في اثبات الواجب (Risâlat u fî Isbât al Wâjib), dealing with the divine nature and attributes, which Sadraddîn composed in competition with Dawwânî (d A H 907 = A D 1501, see No 603 above), who had written a treatise with the same title on the same subject

By Gıyâsaddîn Mansûr bın Muhammad al Husainî عباد الدين منصور بن محمد الحسينى, son of the above-mentioned Sadraddîn Like his father, he was known for his special merits in philosophy, theology and logic, and is the author of several works He died in A H 949 = A D 1542, see Brock, vol II, p 414, Majlis VII of Majâlîs al Mu'mmîn

Beginning —

يا عباد المستعدين سألك كشف ، الكقائق و الاطلاع على بدائع الاسرار
... و بعد فان العدد الاديس بمولاة الانس عن سواة عباد منصور
الحسينى سمد ، شرحى هذا كشف ، الكقائق المحمدية *

A copy of the text, without the preface, is noticed in India Office, No 468 The beginning of the text, as given in the present commentary runs thus

لا إله الا هو له الاسماء العسنى منه الامداد و به العار و الله الرجعى
 وهذه سالة فى ادب الواجب الدائى وصفاه الله فى الفصل
 الال فى ادبنا تعالى *

No other copy of the commentary is known to us

Written in Nasta'liq Dated A H 1022

Scribe اسمعيل بن محمد الكاتب السدراى

No 623

fol 528 lines 27 size 11 6¹ 6¹ × 5

احفل الحق

IHQÂQ AL HAQQ

A polemical work containing a detailed refutation of Ibtal u Nahj al Batil which was composed by Fadl bin Ruzbahan (a Sunni scholar of Isfahan of the 9th century A H) in reply to Nahj al Haqq a work written in refutation of the theological theories and legal ideas of the Sunnis by Hilli (d 11726 = 151326 ce No 594 above) and dedicated to Sultan Khudabanda Muhammad (A H 703-716 = A D 1303-1316) For a copy of Nahj al Haqq see India Office No 437 The author of the present work first quotes verbatim passages from Hilli's work introducing these with the words رفع الله رجه (The author said May God elevate his dignity) these passages from Hilli being followed by verbatim quotations from Fadl bin Ruzbahan's work prefaced by the words قال الناصب حقة الله (The member of the Nasiriyah sect said May God thrust him downwards)

The prejudice of the author against the Sunnis is thus revealed by his speaking of a Sunni scholar as a member of the Nasiriyah sect a sect which totally rejects Ali's Khilafat and in the preface he uses most abusive language of Fadl Ruzbahan The latter author supporting his refutation of Shi'a doctrines entirely by quotations from Shi'a works our author does the same supporting his refutation of Sunni doctrines by quotations from their works

Author Nurallah bin Sayyid Sharif al Mar'ashi al Husayni ash Shustari نور الله بن سيد سرف الحسينى السوسنى noted Shi'a scholar of a Mar'ashi Sayyid family of Shustar (Persia) and the author of several Arabic and Persian works who came to India in A H 993 and was presented by Halim Abul Fath (d A H 997 = A D 1588) to the

Emperor Akbar, who in A H 995 appointed him Qadî of Lahore. The present work, which was composed in A H 1014, from the violence with which it attacks the Sunnîs and especially the Sunnî Caliphs, inflamed the feelings of the Sunnîs against the author. The Emperor Jahângîr (A H 1014–1037 = A D 1605–1627) at their instance put the author to death in A H 1019 = A D 1610, on which account, he has been declared a *Shahîd* (martyr) by the *Shî'a* sect. He was buried in Agra. See *Kashf al Hujub* fol 9, *Raudat al Jannat*, p 222, *Tadhkirat 'Ulamâ' al Hind* p 245, *Muntakhab at Tawârikh* vol iii, p 137, *Z D M G* vol xxix, p 676. Dr Rien in *Persian Catalogue*, p 337, mentions the author but does not give the date of his death. His merits as a scholar and as a stylist both in Arabic and Persian were fully recognised even by Sunnî scholars in spite of his sectarian intolerance. For his autograph see No 609 above which is transcribed by him.

Beginning —

الحمد لله الذي حمل عمام سبعة الحق علينا أجمع *

The following colophon tells us that the work was completed in Agra, A H 1014 —

و قد اتفق دمام هذه الآتى و شحبت عوالى المعالى فى سلك
 و مدة الة ، و اربع عشر فى بلدة اكرة اكرة الاد استخدها الكفر و كره
 و استعمل فيما السبطان مكره *

The work is not mentioned in Block but for three other MS copies of the work see *Râmpûn* p 281, *Asiatic Society Cat* p 27, *Buhâr Lib Cat*, vol ii, No 119.

The work was printed in Tihârân A H 1273

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Dated A H 1107.

Scribe *عبد الرسول بن شيخ عبد القادر بن حسام الدين اللاهورى* who says, in a note at the end, that he compared his transcription with a copy revised by the author himself.

No 624

fol 56 lines 13 size $8\frac{1}{2} \times 5\frac{1}{2}$ $6 \times 3\frac{1}{2}$

الاساطات

AL'Î QÂZÂT

A work dealing briefly with the theory of *حلّ الاعمال* (the creation not only of men but even their actions by God) from the philosophical and theological standpoints. The present theory is the basis of two important theological points *قدر* and *حذر* (predestination and free will). The author tells us in the preface that the present work is an independent composition on the subject though he had dealt with it in the relevant chapters of his other compositions such as *Ar Rawashuh*.

Author Muhammad Baqir bin Muhammad ad Damad محمد باقر بن محمد الداماد a Shi'a scholar of great repute. He was a native of Astrabad but settled permanently in Isfahan. He completed his studies in Mashhad. He was specially noted in his own age for his masterly ability in philosophy logic and theology and was known by the title of *مادر العلم* (master of learning). He was surnamed Damad by his father who was the Damad (son in law) of Ali bin Abd Ali the famous Shi'a Mujtahid and hence many authors refer to him as Sayyid Baqir Damad. Our author is warped by his prejudice against the Sunnis but his compositions on the subjects mentioned above are looked upon as standard authorities by scholars of both sects. He died in A.H. 1040 = A.D. 1630. See for his life *Khulasat al Asar* vol II p 341 *Nujum as Sama* p 46 Dr Rieu in *Persian Cat* vol II p 835 supports the present date quoting the following chronogram of a contemporary — *عروس علم دس را مرده داماد*. The author of *Sulafat al Asr* fol 244 wrongly holds that this author died in A.H. 1031. Brock vol II p 341 also wrongly gives the date of the author's death as A.H. 1070 = A.D. 1659.

Beginning —

الحمد لله رب العالمين حق حمدة و الصلوة على حبره من آل
محمد و آل المعصومين من عترته بعد بعد سألني افاض الله ابر
سبحان موصات القدس عن مسئلة حلّ الاعمال ولعد اوفدا حفا
في كتابنا العقله وفي كتابنا الراسخ *

Written in beautiful Nasta'liq Not dated apparently 11th century

No. 625

foli 71, lines 21, size $9\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 4\frac{1}{2}$

تعويم الايمان

'I'AQWÎM AL 'ÎMÂN.

A work in which are expounded those important theological theories relating to metaphysics which are in full agreement with philosophical theories

The work is divided into the following 5 Fasl

- | | |
|----------------|-----------------------------------|
| i Foll 1-12 | اصحاحات |
| ii Foll 13-21 | تقويمات |
| iii Foll 22-34 | تقويمات تقدييه |
| iv Foll 35-53 | استيعاء مانقي من التقويمات القدسه |
| v Foll 51 71 | اصحاحات بحريديه |

Author Muhammad Bâqu bin Muhammad ad Dâmâd محمد باقر محمد داماد
(d A H 1040 = A D 1630, see No 624 above)

Beginning —

تقدس يا من الادوار طلالك و تمجدت يا من الدواب افعالك
اما بعد فان احوح المعتقدن الى الله العدى محمد باقر داماد الحسيني
البحر *

For other copies of the work see India Office, No 581, Buhâr Lab Cat, vol ii, No 101

Written in beautiful Naskh with gold-ruled borders Bears a frontispiece Not dated, apparently 11th century, A H

No 626

foli 121 lines 21, size $8 \times 5\frac{1}{2}$ $6\frac{1}{2} \times 4\frac{1}{2}$

العليق، على تعويم الايمان مع الايقاظ،

AL TA'LÎQÂT 'ALÂ TAQWÎM AL
'ÎMÂN MA'A AL 'ÎQÂDÂT.

Two works of Muhammad Bâqu Dâmâd, bound in one volume
Foll 1-84 At Ta'liqât (التعليق) A commentary by Muham-

mad Baqir Damad (*d* ١١٠٤ = A.D. 1630 see No 624 above) on his own work *Taqwim Al Iman* for which see No 625 above

Beginning —

الحمد لله رب العالمين و الصلوة على سيد المرسلين و بعد
 في هذه معلمات على كتاب دعوى اليمان قوله بعد حسب العدى الطهر اسم
 مصدر الحج *

No other copy of the commentary is known to us

Foll 84-121 *Al Iqazat* (الإقازات) For another copy of this work see No 624 above

Both volumes are written in beautiful *Naskh* within gold ruled borders and by the same scribe Not dated apparently 11th century A.H. The handwriting of the present MS is identical with the handwriting of No 624 above

fol 42 lines 21 size $8\frac{1}{2} \times 5\frac{1}{2}$ $6 \times 3\frac{1}{2}$

No 627

نبراس الصاء

NIBRÂS AD DIYÂ'

A treatise on the important Shī'a theological theory *الدعاء* (the possibility of any thing happening contrary to the divine foreknowledge) The present theory is the basis of *Taqiyah* the important Shī'a doctrine (See for description of the same Hughes Dictionary of Islam p 628)

By Muhammad Baqir bin Muhammad ad Damad محمد باقر بن محمد الداماد (*d* ١١٠٤ = A.D. 1630 see No 624 above)

Beginning —

سبحانك اللهم و بحمدك نعبرسون على ما قد رد في
 احاديث سادتنا المعصومين في شرح كتاب الدعاء الحج *

The author in the present work refutes the Sunnis who oppose the above mentioned theory and holds that without admitting its validity it is hardly possible to defend the belief common to both sects in the efficacy of prayer (*الدعاء*) He further quotes certain Hadīṣ from the six Sunnī canonical collections of traditions interpreting

them in favour of the theory A Shî'a Hadîs in its support is quoted which runs thus

مَا بَدَأَ اللَّهُ بَدَأَ كَمَا بَدَأَ لَهُ فِي اسْمَعِيلَ إِذَا امْرَأَتُهُ بَدِيعَةً بَدِيعَةً
بَدِيعَ عَطَمِ الْح *

For many other Hadîs on the subject the author requests the reader to refer to the chapters designated باب الداء in the second and third Shî'a canonical collections of traditions (see Lib Cat vol v, part 1, Nos 263, 268) The same author, in dealing with the present point on fol 168 of No 628 below, tells us that the theory داء is only valid as regards Qadî (fore-knowledge), and is invalid as regards Qadâ' (fore-ordination from all eternity) as appears from the following

وَيَعَالُ لِلدَّعْوَى السَّمَاوِيَّةِ كِتَابُ الْمَكْرُ وَالْإِنْبَاءِ لَوْفُوعٌ ذَلِكَ وَمَا
يَدْتَغِي وَيَمَا يَتَعَلَّقُ بِالْعَدْرِ مِنْ صَوْرٍ مَا سَكُونُ فِي الْمُسْتَعْمَلِ مِنَ الصَّوَابِ
الْمُعَدَّرَةِ الرَّمَانَةِ وَرَدَمَا يَعَالُ كِتَابُ الْمَكْرُ وَالْإِنْبَاءِ لِلرَّمَانِ لَكُونَهُ عَالَمُ التَّعَرُّ
وَالْتَدَدِلِ وَالْتَصَرُّمِ وَالتَّحَدُّدِ وَهُوَ كِتَابُ الْعَدْرِ الْعَدْبِيِّ نَحْسُهُ ، أَحَدُ مَرَاتِمِ ،
الْوَحْدِ فِي الْأَعْدَانِ وَبِالْجَمْلَةِ الْأَمْرِ فِي كِتَابِ الْعَدْرِ عَلَى حَالِهِ ، الْأَمْرِ فِي أَمِ
الْكِتَابِ الَّذِي هُوَ الْعَصَاءُ الْأَوَّلُ إِنْ لَا تَعْدُرُ وَلَا تَدْدُلُ وَلَا مَكْرُ وَلَا إِنْبَاءُ فِيهِ أَصْلًا
وَهَذَا مَعْنَى حَوَارِ الدَّاءِ فِي الْعَدْرِ لِأَمْرِ الْعَصَاءِ الْح *

Written in good Naskh Not dated, apparently 12th century

A B

No 628

fol 195, lines 24, size $10 \times 6\frac{1}{2}$, $7 \times 3\frac{1}{2}$

الْقَبَسَاءُ

AL QABASÂ'Î.

A rare and valuable work on those theological theories which are liable to be confounded with those of philosophy The author bases his views on the Qur'ân, Hadîs and the opinions of the ancient philosophers and the philosophers of Islam Philosophical theories, which are contrary to Islamic doctrine, are fully criticised and refuted The main points dealt with in the present work are as follows —the

divine essence God's attributes His eternal being without beginning or end the divine fore ordination from all eternity the divine fore knowledge the creation of the world how the world came into existence and whether it will come to an end time motion matter and form The work is divided into the following 10 Qahasat

- i Foll 2-13 العنص الاول فيه ذكر انواع العبود و بها سم الوجود
- ii Foll 14-29 العنص الثاني فيه انواع تطلب السع الداني من سبيل البعد بالذات
- iii Foll 30-45^a العنص الثالث فيه بيانه العدد الانفكاكية و يعوم الدرهال من سبيل العقلية السرمدة
- iv Foll 46^b-53 العنص الرابع فيها ١١ من كتاب الله الكريم و من سنة رسوله السريعة الكريمة و احاديث الاوصاء الساعين الحج
- v Foll 53^b-69 العنص الخامس في تجر و حرد الطنابع المرسله و سبيل الدرهال من تجر و حرد ١١
- vi Foll 70-92 العنص السادس في اتصال الرمال و الحركة و يعوم سباق الدرهال بسبب اتصال كنه الرمال على النظم الطبعي من ١
- vii Foll 93-109 العنص السابع في انصافه و احاط حدله و تناسب و سكوك معالطة على الطرفين من العنصر
- viii Foll 110-136 العنص الثامن في قدرة الله و سبحانه و ارادته حل سلطانه و عهدها
- ix Foll 136^b-161 العنص التاسع في ادب الحواهر العقلية و مراتب تربت الوجود في سبيل التدوية و العود
- x Foll 161-195 العنص العاشر في سر القصاء و العدر

Author Muhammad Baqir bin Muhammad ad Damad محمد باقر بن محمد الداماد (d. A. H. 1041 = A. D. 1630 see No 624 above)

Beginning —

الحمد لله الواحد الأحد الصمد ١١ و قد مهدى كل وجود اما بعد
 فالحوج ١١ اوهى محمد بن محمد مدعى نادر الداماد يقول
 نعم من لم ١١ ان احسنه بالرد سألنى ان اورد له
 بالذكر ان رب الانداع و الكونى متعدد بالعدم سبب بالدوام انا انه
 بما سأله الحج *

The author tells us, in the preface, that the question as to whether the world will come to an end is one of the most disputed points between the ancient philosophers and the philosophers of Islâm, and that the theory of the eternity of the world is totally against Islamic belief. He notes that Abû 'Alî Sina, the most famous philosopher of Islâm, known to Europe as Avicenna (d A H 428 = A D 1036, see Lib Cat, vol iv, No 19) discussed the subject, but failed to arrive at any certain conclusion. Hence, in the present work, the author deals with this point among others. He often refers to Abû 'Alî Sina as *سركنا فى التعلم* (my colleague in learning). For other copies of the work see 'Âsifiyah, No 48, Buhârî Lib Cat, vol ii, No 328 where a defective copy of the work is mentioned.

Written in farr Naskh. Not dated, apparently 11th century A H.

The MS in A H 1173, was in the possession of one Mîr Muhibballâh, and, in A H 1192 one Ilâhdâd Khlîlî purchased it from the above-mentioned Mîr, as appears from their seals and notes at the beginning.

No. 629

fol 170, lines 15, size $9\frac{1}{2} \times 5$, $6\frac{1}{2} \times 3\frac{1}{2}$

شواهد الربوبية

SHAWÂHID AR RUBÛBÎYAH.

A work on theology, in which the fundamental Islamic dogmas relating to metaphysics are compared with the philosophical theories. The latter, when contrary to Islamic dogma, are fully criticised and refuted. The author claims that the present work is far more comprehensive than those of his predecessors on the subject. It is divided into 5 Mashhads, and each Mashhad is subdivided into certain *Shawâhid* and *Ishrâq*.

Author: *Sadraddîn Muhammad bin Ibrâhîm Ash Shîrâzî* صدرالدين محمد بن ابراهيم الشيرازى, a prominent doctor of philosophy of *Shîrâz* who flourished in the 11th century A H. He was noted for his special merits in philosophy, theology and logic. He was the pupil of Muhammad Bâqî Damâd (d A H 1040 = A D 1630, see No 624 above). He is the author of several works on the subjects referred to above, which are frequently quoted by scholars. He died in Basîâ A H 1050 = A D 1640, on his way to Mecca, see *Sulâfat al Asî*, fol 251^b, *Rieu, Persian Catalogue* vol ii, p 829^a, where he refers to *Zînat At Tawâîkîh* and *Gobineau, Religions de L'Asie*, p 84 for details of the author's life.

Beginning —

الحمد لله الذى بكلى العلوم العاقل بسرار المداد و المعاد
و بعد فاقول انا الفقير الحقير محمد بن السهروردى الدين السمرقانى نور الله
نصرته فى معرفته الدين قد اطلع على مساهدة شريفة ائمة فلما ينسر
لحد الوقوف عليها بل يعترف فامو سرقة حلب من مملها ربر
الاولىنى السلام *

Written in Nasta liq Dated A H 1122

Scribe على بن محمد بنى سامانى

No 630

fol 130 lines 30 size 9 x 5 7 x 4

الحقانى

AL HAQÂ'IQ

A rare work dealing with certain important theological theoretical and ethical questions. The author bases his work chiefly on the Quran, Hadis and the sayings of Imams and also refers to some other reliable works especially *Ihtâ al Ulûm* by Cazzali (d. A H 505 = A D 1111). The work is divided into 6 Maqad and each Maqad is subdivided into several chapters and Faisls.

Author Muhammad bin Murtada مريضى commonly called Al Muhisin al Kashî. He died after A H 1090 = 1679 see Lib Cat vol v part 1 No 272.

Beginning —

الحمد لله الذى نور قلبنا بنور الانوار و بعد فاقول الفقير
الى الله محمد بن مريضى المد و معشى انى اذكر
فى هذا الكتاب من اسرار الدين و اما احذنه من كذب الله و سده
سدد المرسلين و احاديث الائمة المعصومين و اصعب الله ما وحدث فى
كتب علماء الدين ولا سيما كذب احداث علوم الدين *

In the colophon quoted below the author tells us that the material collected in the present work and the methods of exposition observed are seldom found in other works and that he composed the

present work in the course of a few months, in A H 1090, at the age of 83 years

اعلم ان ما اورده و جمعده في هذه المعال والابواب من الاسرار
الدينية ... وما اشرف اليه من رموز العوائد ... وما سطها الكلام فيه من
بيان الاخلاق المسمودة والمدمومة . . فلما يوحد في عدة من الكتب
هذه التفتيح والتدريج . . لقد رضى الله لجمعنا وتأليفها في مدة اشهر
فلا نل من سعة تسعين و اله ، من كده ، اسرف على الرحدل و كان
قد مضى من عمري ثلث ، و سمانون و منه ، فليل الح *

Written in Nasta'liq Not dated apparently 12th century A H

No 631.

fol 422, lines 23, size 12 x 8, 5½ x 5

البياض الابراهيمى

AL BAYÂD AL IBRÂHÎMÎ.

A big work in several volumes, bringing together almost all the attacks, quoted from then different Arabic and Persian works, directed by Sunnî scholars against the theological views and legal ideas of the Shî'âs, with a refutation of each point on behalf of the latter, supported by copious quotations from the works of the Sunnîs themselves. The work was compiled by a group of Shî'â scholars deputed for this purpose by Ibrâhîm Khân, the son of 'Alî Wardî Khân, Governor at different times of Kashmîr Lahore, Bihar, Bengal and other places, and an orthodox Shî'â, who raised the influence of Shî'âs in his time to a great extent. He died during the reign of Bahâdûr Shâh (A H 1119-1124 = A D 1707-1712), see Beale, p 173. We have failed to notice any composition on the part of Sunnîs in refutation of the present work.

The author of *Kashf al Hujub*, fol 26^b, tells us that he noticed seven volumes of the present work, and mentions the beginning of each volume, with a short description of its contents. Neither the beginning nor the contents of our present copy correspond with any of the seven volumes referred to by him, but some one has noted on the title-page that the present MS is the first volume of the work.

Beginning —

الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله

في الاستدلال بقوله تعالى إنما يريد الله ليذهب عنكم الرجس الآثم

The present volume after an explanation of the *Ava Tathir* is occupied with accounts of Ali Fatimah Hasan and Husain

No 632

fol 432 lines 21 size 11½ x 7½ 6½ x 4½

Another volume of the preceding work beginning thus —

مد كبر الراس والخصوا ح *

The present volume is one of the volumes noticed by the author of *Khilafat al Hujub*. It deals with the *Khilafat* of Abu Bakr the first Caliph

Both volumes are written in good *Nasikh*. Not dated apparently 13th century A.H.

No 633

fol 181 lines 28 size 11 x 7½ 8 x 5½

حسان الاسلام

'IMÂD AL ISLÂM

A big work on *Shi'a* theology in 5 volumes containing 5 *Maqsads* the subject matter of which is as follows —

- i Divine essence and attributes
- ii Adl or divine justice
- iii Dispensations of the prophets
- iv Succession of the Caliphs after the Prophet
- v End of the world

Each volume covers one *Maqsad* and has a separate beginning. Volumes ii and iii are wanting in the Library copy.

Author Sayyid Dildar Ali bin Sayyid Muhammad An Nasir *abadi* دلدار علی بن سید محمد انصاری a famous Indian *Shi'a*

Mujtahid, scholar and author of Lucknow, who flourished in the 13th century A H. He completed his studies of the scientific branches of learning under famous Indian scholars, such as Sayyid Gulām Husam Dakanî, Maulavî Haidar ‘Alî, Maulavî Bâballâh and others. He left India for Kaibalâ where he studied Hadîs Jurisprudence and Principles of Jurisprudence under Âqâ Bâqî Bahbahânî (d. A H 1205 = A D 1790) and Sayyid ‘Alî Tabâtahâ’î (d. A H 1231 = A D 1815). Thereafter he visited Mashhad, where he received an Ijâza from Sayyid Mahdî, the famous traditionist and scholar of Mashhad. For a copy of Ijâza see Kashf al Hujub, fol 4ⁿ. On his return to Lucknow, he gained special fame as a lecturer on religious subjects and as an author. He composed a number of works in Arabic and Persian. He was the first Shî‘a scholar of India to proclaim himself Mujtahid of the Shî‘a sect in India, and he introduced the Friday prayer (الجمعة) and congregational prayers (الجمعة). He was born in Nasirâbâd in A H 1166, and died in Lucknow in A H 1235 = A D 1819. See Kashf al Hujub, fol 102, Taḍkira’i ‘Ulmâ’i Hind, p 60.

Vol I

Beginning

* الحمد لله المتجلى لخلقته وخلقه و الطاهر بخلقه و بركاته الحج

Written in fair Naskh. Not dated, apparently 13th century

A H

No 634.

fol 277, lines 25, size 11 × 7½, 8 × 5½

Vol IV

Beginning

الحمد لله حمدا كدرا و الامارة و السلام على سيد المرسلين و عترته

المعه و مدنى الحج *

Written in fair Naskh. Not dated, apparently 13th century

A H

No 635

foll 279 lines 20 size 11×7½ 8×5½

Vol V

Beginning —

الحمد لله الذى يعطى العظام رضى ميم الح *

Written in fair Naskh Not dated apparently 13th century

A II

These three volume of the work were presented to the Library
by Safdar Nawwab of Patna in A II 1322

ZAIDÎ THEOLOGY *

No 636

foll 74 lines 15 size 8½×6 5½×3½

الاساس لعقائد الاكياس

AL ASÂS LI 'AQÂ'ID AL AKYÂS

A rare work expounding briefly the important dogmas and theo-
logical theories of the Zaidî school

The Zaidî sect who are the followers of Zaid bin Ali (see Lib Cat vol v
part i No 73) had its origin in the schism which also gave rise to the Imâmî-
yah sect. On the appointment as Imâm of Imâm Ja'far Šâdiq (d A II 148=
A D 65) the followers of Zaid bin Ali repudiated the Imâmat of the former
and proclaimed the latter their legal Imâm while those who remained faithful to
Ja'far Šâdiq and his successors became known as the Imâmîyah sect see Al
Milal p 207 Mukhtasar 'Id Duwal p 06 In A II 280=A D 893 Imâm Hâdi
Yahya one of the successors of Zaid bin Ali founded a Zaidî dynasty in Yaman
which has continued down to the present day see Al La'ali (Library Hand-
list No 2303) 'Inbâ' az Zaman Tabq al Halwâ Lane Poole pp 10-103
Among the Zaidî Imâms the following are recognised as two authors of
special prominence —

(1) Mansûrbillâh Abdallâh bin Hamza (d A II 593-614=A D 1196-1217)

(2) Mansûrbillâh Qâsim (A II 1000-1029=A D 1591-1620) the author of
No 636

Author Qâsim bin Muhammad bin Rasûlallâh بن محمد بن رسول الله, the author of repute known as Mansûrbillâh, a famous Imâm of the Zaidî sect and Amîr of Yaman. He was born in A H 967, and died in A H 1029 = A D 1620. See Brock, vol 'ii, p 405, *Khûlâsat al Asar*, vol iii, p 293, *Anbâ'az Zaman*, foll 122-131.

Beginning

الحمد لله الذي خلق الاصباح في ملوك الاعلام ... و بعد فانه لما كان
علم الكلام من احل العلوم ودرا الح *

Only one other copy of the work is mentioned, viz, in Berlin, No 5145, where the contents of the work are fully described. The present work is regarded as the standard authority on Zaidî theology, and a number of Zaidî scholars have composed commentaries on the same. Ahmad bin Muhammad Ash Shai'afi (d A H 1054 = A D 1644), the well-known Zaidî scholar, and the author of *Al La'âlî Al Mudi'yah* (see Hand-list No 2303), composed two commentaries on the present work. See *Tabq al Halwâ*, Lib copy fol 11^a.

The present MS was transcribed in the time of the Zaidî Imâm Mu'ayyid (A H 1029-1054 = A D 1620-1644), the successor of the author.

Written in fair Naskh

No 637.

foll 294, lines 23, size $8 \times 5\frac{1}{2}$, $5\frac{1}{2} \times 4\frac{1}{2}$

النبراس

AN NIBRÂS.

A work comprising a full refutation from the Sunnî standpoint of the points contained in the preceding treatise.

Author 'Abdalwahhâb bin Abî 'Abdallâh bin Abî al Hasan بن عبد الوهاب بن ابي عبد الله بن ابي الحسن, a Sunnî scholar of the 11th century A H, who composed the present work in A H 1062, see Cairo vol 1, p 57, where the only other known copy of the work is noticed.

On the title-page of our copy, the author is designated by some one 'Abdarrahîm instead of 'Abdalwahhâb.

Beginning

الحمد لله الذي انان يطالع ابوار المنابى مواعد العائد *

Written in fair Naskh Not dated, apparently 12th century A H.

No 638

foli 132 lines 15 size 6½ × 4½ 8 × 5½

حَوَابِ أَهْلِ السُّنَّةِ فِي نَقْضِ كَلَامِ الزَّيْدِيَّةِ
JAWÂB U AHL AS SUNNAH FI
NAQDI KALÂM ASH SHÎ'AT
AZ ZAIDÎYAH

A rare work containing a complete refutation of the attack made again t orthodox Muhammadans on the subject of the Imamât by a Zaidî scholar a contemporary of the author

Author Muhammad bin Isma'il al Amîr محمد بن اسمعيل الأمير, a famous Amîr and scholar of Sana'a (in Yaman). He was originally a follower of the Zaidî school but afterwards became a strict Sunni and one of their most influential supporters. He died in A H 1182 = A D 1769 see Lib Cat vol 1 part II No 339

Beginning —

أَمَّا دَلِيلُ مُسْتَعِينِهِ فَسِتْعِينَةٌ وَفَعْلٌ دَلِيلٌ مِنْ سِرِّهِ أَوَّلُ
سَبَابِ أَعْمَالِهِ أَمَّا بَعْدُ فَإِنَّهُ مَدَّ وَجْهَهُ لَكُمْ كَمَا لَمْ يَكُنْ يَدْعُو إِلَى

Each point of the attack of the Zaidî scholar who is quoted verbatim is introduced with the word قوله and is refuted by the author in passages beginning with the word بقوله

The first point of the attack is quoted thus —

فَأَمَّا قَوْلُهُ إِنَّ سَبَبَ الْإِحْتِلَافِ بَيْنَ السَّائِلِ وَالْمَسْئُولِ وَهُوَ أَنَّ سَبَبًا
عَلَيْهِ السَّلَامُ فَإِنَّهُ وَجَّهَهُ مَعُونَهُ مِنْ أَيْ سَبَبٍ

The reply begins thus —

بِقَوْلِهِ هَذَا جَاءَ دَلِيلٌ عَلَى جَهْلِ الْمَعْرِضِ أَوْ تَحَاكُلِهِ

The colophon runs thus —

بَعْدَ بَيِّنَاتٍ مَا نَكْرَاهُ لِكُلِّ مُصَدِّقٍ أَرَبٍ وَلَمْ يَكُنْ لَهُ مَلِكٌ مِمَّنْ جَهْلُ
هَذَا الْمَعْرِضِ وَاسْتَدَاهُ مَا عَلَيْهِ أَهْلُ الْعَبَثِ عَلَيْهِ السَّلَامُ وَأَنَّ دَعْوَى
إِنْعَامِهِمْ وَمُحَمَّدِهِمْ كَذِبٌ

Written in fair Naskh Dated A H 1215

KASHFÎYAH THEOLOGY.

No. 639.

foll 63, lines 14, size $9 \times 6\frac{1}{2}$, $6\frac{1}{2} \times 4$

رسالة حوا، سؤال السائل في الفرقة الكسبية

RISÂLA'I'U JAWÂBÎ SUWÂL AS SÂ'IL
FÎ AL FIRQA'I' AL KASHFÎYAH.

A work containing the author's replies to the questions sent to him relating to the theories of Ahmad bn Zamaddîn Al Ihsâ'i, who was the founder of the Kashfîyah sect, a branch of the Shî'as which had its rise in the 13th century A H, and was a prominent scholar, the author of several works

Author Kâzım bn Qâsım al Husainî ar Rishṭī قاسم بن قاسم الرشتي, a scholar of Persia of repute, and at one time Muṣṭahid (religious leader) of the Imâmîyah sect, though afterwards he became a follower of the Kâshfîyah school. On his identifying himself with this school, the Shî'a authorities removed him from office, and publicly notified that no regard was to be paid to his words as Muṣṭahid.

The notification referred to above, which is quoted verbatim by the present author on fol 42, runs thus

ان السيد الكاظم قد اخرج من الدين و عن مذهبه المسلمين و قد
اعرض عنه جميع العلماء و عن تقليده جميع المؤمنين الاكفاء فوجه
اعلامكم بانه لا يحوز تقليده و احد مسئلة من المسائل الدنيوية *

In the present work the author defends the theories of the Kashfîyah school, and quotes in their support many reliable works of the Imâmîyah sect. The work was composed in A H 1258

Beginning

الحمد لله الذي ارشده من استرشده الى سبل الرشاد و اوصل
من استجداه الى اعلى العاية و اوصى المراد اما بعد فيقول العدد
الكافي . كاظم بن قاسم الحسني الرشتي . شيخنا .. السلام احمد
بن زين الدين الحسائي . و المفسرون الى هذا الكتاب ... هم
المسمون بالكسبية *

For another work of the author, known as Al Risâlatu fî Ajwibatî Suwâlât Sayyid Husam, see Kashf al Hujub fol 32^a

Written in Nasta'liq Not dated, apparently 14th century A H

ISLAMIC CHRISTIAN CONTROVERSY

No 640

foli 132 lines 13 size 6x6 6x7

البراهين السابتيه

AL BARĀHĪN AS SĀBĀTĪYAH

A work in refutation of Christian dogmas and in support of the mission of Muhammad containing also some account of the Prophet. The work is divided into three Maqāla, a Muqaddimah and a Manzar. Maqāla (i) contains the refutation referred to above. Maqāla (ii) and (iii) contain a vindication of the mission of Muhammad and some account of the Prophet. The Muqaddimah and Manzar contain respectively a brief statement as to the necessity for the present composition and a brief account of the author. The author in dealing with Christian dogmas relied on the authorised version of the Bible prepared in A.D. 1601 under the orders of James I. the King of England. The English translation is quoted in Arabic characters each passage quoted being followed by an Arabic translation and an explanation in Arabic. The work was composed in India and was dedicated to Asad Ullah a Minister of the Turkish Government. A note on the title page tells us that 600 copies of the work were printed in Calcutta and were distributed by the author in different countries as follows: 100 copies in Mecca and Medina, 50 copies in Oman, 50 copies in Yaman, 100 copies in Berra and Baidid, 50 copies in Constantinople, 100 copies in India, 100 copies in Persia. This note is followed by another enumerating the most important events that took place in the world in A.H. 1220.

Author Jawwad Sabat bin Ibrahim Sabat al Hanafi حواد سبات. He traces his descent from Ali the fourth Caliph. He was born in Arabia in A.H. 1188 where he was brought up and studied. He visited several Islamic countries and learnt from the eminent scholars of those places. He studied Persian in Persia under Mulla Sadiq in A.H. 1202. Finally he came to India where he learnt Urdu. He also studied logic and some other branches of science under Muhammad Afdal Ali of Patna and Abdurrahman. After visiting some other places in India he came to Calcutta where he acquired a reputation for learning among the Muhammadans.

Soon after he came to Calcutta, he decided to compose a work on the above subject as a result of his observation of the two following facts

- (i) Progress of Christianity through the publications of the British and Foreign Bible Society
- (ii) That all sects of Muhammadans devoted themselves almost exclusively to refutation of each other, and neglected the composition of works in refutation of the beliefs of Christianity and of other non-Muhammadan religions

The better to succeed in his object he devoted himself to the study of English, sought frequent interviews with Europeans and other Christians, and even embraced Christianity temporarily actually declaring himself a Christian under the name of سليمان. In A H 1215 he was appointed by the British and Foreign Bible Society translator of the Bible into Oriental languages. The position strengthened his social influence among the European officials of Calcutta. In A H 1225 Ahmad bin Muhammad Ash Shihwânî (d A H 1256 = A D 1840, see Bûhâr, Lib Cat, vol II p 468), the author of *Nafhat al Yaman* came to Calcutta, and succeeded in establishing friendly relations with our author who recommended him to a European official for an appointment in the College of Fort Wilham, where he was appointed an instructor in Arabic literature. Soon after Ahmad Shihwânî, by his frequent visits to him, secured the full confidence of the author, who, one day, disclosed his secret motive and placed before him a MS copy of his *As Sarâ'ir* (a work in refutation of Christian dogmas), and also showed him the materials for the present work. Ahmad Shihwânî, however actuated by jealousy and ill-will towards our author gave out the secret, and informed the European officials and Christians of Calcutta of the author's real views while, on the other hand, he spread a report among the leading Muhammadans of Calcutta that the author had compelled some of his servants to become Christians. As a result our author lost the respect both of the Europeans and Muhammadans. See for a full account of these events the *Muqaddimah* and *Manzar* of the present work. However, the author with great difficulty, completed the present work, and arranged for its publication in A H 1229. He left Calcutta for some other places in India, and then returned to Arabia. The date of his death is not known to us. The author of *Taḍkira'ī 'Ulamâ'ī Hind*, p 44, not being acquainted with the present composition or the same author's *As Sarâ'ir* referred to above describes him as a Christian. Our author composed 24 works in Arabic, Persian, and Urdu on different subjects. In addition to other works, of which we know he

was the author such as *As Sara ir Al Barahin* (the present work) and the ten works mentioned in the *Tadhkirat Ulama i Hind* the following compositions of his are enumerated in the present work —

- (i) الخلاصة الساناطية في عبادات الله
- (ii) ترجمه خلاصه الحساب من العربى الى الفارسى
- (iii) ترجمه الاحبار المنصوره من الفارسى الى العربى
- (iv) شرح رساله الدعوه
- (v) المراسلات الساناطية
- (vi) الحدائق الساناطية
- (vii) العبد الساناطية
- (viii) ترجمه الا بعل بالفارسيه
- (ix) ترجمه الابعل بالعربيه
- (x) رساله الاحبار
- (xi) انيس العسل
- (xii) الصحاح الساناطية

Beginning —

الحمد لله الاله المعبود والممدود لوجوب الوجود اله *

As an example of the curious effect of transliterating English into Arabic characters the following passage (being the first verse of the Athanasian creed) which is the first of such passages occurring in the work (see fol 13 of *Maqala i*) may be quoted —

هو سو ازر دل بى سود نعر ال نكس اب ار
هولد بى كلاك دب *

(Whosoever will he saved before all things it is necessary that he hold the Catholic faith)

The Arabic translation of the above passage runs thus —

* اعلم انه ينبغي لمن يريد النجات ان يمسك بالاعتقاد الاحماعى

Towards the end of his work the author refers to a number of well known contemporary scholars of different countries. Among these he mentions the following scholars of Patna (Azimabad) on fol 127^a — (i) Gulam Naiyer Azimabadi (ii) Ashraf Husam Azimabadi (iii) Afdal Ali Azimabadi (iv) Hakim Gulam Murtada (v) Shu aih al Haqq al Bihari (vi) Maulavi Ahmad Azimabadi (vii) Abu l Hasan Azimabadi (viii) Zain al Abidan Azimabadi (ix) Aminallah Azimabadi

For another copy of the work see Râmpûi Library, No 22

The present MS is a transcription of the printed copy dated
A H 1229

Written in fair Naskh Not dated, apparently 13th century A H

No. 641

fol 78, lines 22, size 12×7 , $8 \times 4\frac{1}{2}$

لوامع الاسرار

LAWÂMI' AL ASRÂR.

A work written as a refutation of Miftâh al Khazâ'in, an Arabic work by a Christian author, whose name is not mentioned, in support of Christianity and exalting Christianity above other religions. The work is divided into three Qutbs and a Khâtimah, and subdivided into several Bâbs and Fasls. The first Qutb deals with Muhammadanism, and the prophetic mission of Muhammad and of Jesus Christ. The second and the third Qutbs contain a refutation of the views expressed in Miftâh al Khazâ'in. The Khâtimah comprises the author's disputations with certain Jews and Christians on points relating to the Islamic religion. The writer does not mention by name the author of Miftâh al Khazâ'in, referring to him always as صاحب مفتاح الحرائس (the author of Miftâh al Khazâ'in). The present work was dedicated to Sultân As Sayyid Sa'id of 'Umân (A D 1803-1856 see Beale, p 357).

Author Sulaimân bin Ahmad bin Husain bin 'Abdaljabbâr
سلیمان بن احمد بن حسین بن عبد الجبار, a scholar of the 13th century
A H who composed the present work in A H 1240

Beginning

بسم الله ، اللهم على ما هديتنا الله من السمس بالدين العويم
... فيقول خادم الدين المحمدي . سليمان بن احمد بن حسن بن
عبد الجبار وهدته لوامع الاسرار وصدته تحفة لمجالس الملك
المطاع السعد السعد السعد *

Written in fair Nasta liq Not dated, apparently 13th century

A H

No 642

foli 36 lines 13 size 6×6¹ 6×4

الدء الساطع فى مله المى الساع

AL BAD' AS SÂTI' FÎ MILLAT
AN ÑABÎ ASH SHÂFI'

A work written in refutation of a work by a certain Christian Padre one composed in the form of questions with the Padre's replies in seven chapters. In it a comparison is made between Muhammad and Jesus Christ and between Muhammadanism and Christianity to the advantage of the latter in each case. Our author quotes each chapter of the Padre's work verbatim and then proceeds to refute it.

Author Ibrahim ar Rufi' الراعى scholar of the 13th century A.H.

Beginning —

نحمدك يا من انت لنا سدل الرساد و بعد يقول احي رحمه الله
الرحم عدة الراى اراهم لما وقع على الاسله النبى ^ص بعض
اله ^ر راعما بها ابطال دس ال ^ل سمنه الدء الساطع فى مله
النبى الساع *

Written in fair Naskh Dated A.H. 1252

MIXED CONTENTS IN THEOLOGY

No 643

foli 142 lines 22 size 11×8 8×5

المجموعه

AL MAJMU'AH

The present Majmu'ah contains 15 treatises on different points of Zaidi theology by Zaidi scholars and was one of the MSS. bequeathed

to the San'â Labraiy (see Lib Cat vol v, part II, p 21) by Muhammad bin Hasan, the grandson of Qâsim Mansûr (d A H 1029 = A D 1620, see No 636 above) In the following autograph note on the title-page of the first treatise, the above-mentioned Muhammad bin Hasan gives us to understand that he studied that treatise, in A H 1037, under one Muhammad Siddiq

مشرعه ، في هدا الكتاب الكلليل لدار الدين ١٢ شهر رجب
سنة ١٠٣٧ على الفقيه العار ، محمد بن ديق و كتبه : العبد الى الله
محمد بن حسن بن امير المؤمنين العاصم بن محمد *

The 15 treatises referred to above are as follows

Foll 1-16 I الحكاه على الافوال العاصمة عن الاعتزال Al Hikâvatu Min Al Aqwâl Al 'Âsimatî 'An Al It'izâl A treatise in refutation of the opinion of those who hold that the theological theories of Mansûr billâh (d A H 614 = A D 1217), one of the leading Zaidî Imams and rulers in Yaman, and those of the Mu'tazilî sect are the same The author quotes from the works of Mansûr billâh, in order to make clear what his real views were, and how they differed from those of the Mu'tazilî sect The treatise is divided into four Fasl's

Author As Sayyid Hamîdân bin Yahvâ bin Hamîdân bin Qâsim a prominent scholar of the Zaidî school He traces his descent from 'Alî, the fourth Caliph His biographers do not tell us the date of his death or the century to which he belonged, but from the fact that he composed treatise No XI below during the lifetime of the above-mentioned Mansûr billâh, we know that he was a scholar of the 7th century A H Again, we notice, at the end of the same author's treatise No IX below, a copy of a note written in praise of the author and his treatise by Mahdî Lidîmallah, who died in A H 656, which, referring to our author in terms which show that he was alive at the time the note was written suggest that the two scholars were contemporaries

Beginning

اما بعد حمد من نعمه لا تحصى و محامدة لا تستقصى . فانه لما ظهر
كثير من الافوال التى انتدعها اهل الاعتزال في بعض من يدعى من
شيعه الامام المصنوع بالله . دعانى ذلك الى حكاية حمله من ورائد
كتبه المتصممه لتعفى مذهبنا لتبين الحق بين التسع و الاعتزال الخ *

For another copy of the present treatise see Br Mus Suppl, No 212/6

Foll 17-39^a II Tanbih Al Nasseh al 'Alamīn 'an Magalāt al Mutawāhibīn A treatise written in refutation of certain theories of theologians and philosophers pointing out the errors committed by them divided into 5 Fasl By Hamīdan Ḥamīdan, the author of treatise No. I above

Beginning —

اما بعد حمدى العزة و الطول من به القوة و العزول اله *

For another copy of the treatise see Br Mus Suppl No 212/3
Scribe عبد الله بن محمد بن يحيى القاسمي

Foll 39^b-47^a III كتاب تنبيه اولى الالباب على فتره ورده الكتاب
 Kitabu Tanbīh I Ulī Albāb Ala Tanzīh I Wārāsāt Al Kitāb
 A treatise which seeks to reconcile utterances of the Zaidī Imāms in
 which there are apparent discrepancies divided into six Fāsils

By Hamidan حميدان, the author of treatises No I and II above
Beginning —

اما بعد حمد من وطر العقول على معرفه الادله السم .

For another copy of the present MS see Br Mus Suppl
No 212/2

Foll 47^b-53 IV المنبرع الاول من احوال الامم Al Muntaza Al
Awwal Min Al Aqwal Al A'mmah A treatise in which are dis-
cussed the necessity for the institution of the Imamate and the
conditions for appointment to the same

By Hamidan حمدان author of treatises Nos I-III above
Beginning —

اما بعد حمد الله تعالى على سوانع نعمه اله *

For another copy of the present treatise see Br Mus Suppl
No 212/4

Foll 55^b-62^a V Al Muntaza As **المندرج الداني من احوال الاممه**
 Şanı Min Aqwal Al A'imma A treatise on the subject of substance
 and accident based on the teachings of the Zaidi Imams

By Hamidan حميدان author of treatises Nos I-IV above
Beginning —

اما بعد حمد الله تعالى نسي التحلل و الاكرام اله *

For another copy of the treatise see Br Mus Suppl No 212/5

Foll 63^b-66^a VI الرسالة الناطقة لمعاني الأدلة العاصمة Ar Risalat
An Nazimah Li Ma anī Al Addillat Al Asimab A metrical treatise
containing a refutation of the Mu tazilī creed

By Hamīdan حميدان author of treatises Nos I-V above

Beginning

صلى الله على سيدنا محمد وآله وسلم -

حمداً وسكراً دائماً طول الأبد مصاعفاً مجاًزاً حد الأمد الحمد

Mutawakkil 'Alallâh (d. A.H. 697 = A.D. 1297), a famous scholar of the Zaidî school, calls this treatise الرسالة المزلزلة لأعصاد المعتزلة, the treatise which overthrows (literally, shakes 'the shoulders of) the Mu'tazilî sect

For another copy of the treatise see Br Mus Suppl., No 212/10

Foll 66^b-68^a VII المائل الباطل عن معاني الأفعال العبادية Al Masâ'il Al Bâhîsat 'An Ma'ânî Al Aqwâl Al Hâdisat A treatise written in refutation of certain theories which, according to the Zaidî school, are innovations introduced by orthodox theologians. These theories are quoted under the heading مائل, and the refutation of each theory is headed يحور, كنه

By Hamîdân همدان, the author of treatises Nos I-VI above

Beginning

صلى الله على سيدنا محمد وآله وسلم تسليماً مسئلة كنه

يجور التعكر في ادب داب الله سبحانه وتعالى الح *

For another copy of the treatise see Br Mus Suppl., No 1220/15

Foll 68^b-107 VIII التبريح بمدف الصريح At Tasrîh Bî Maḡhab As Sarîh An exposition of Zaidî theological theories, together with a brief refutation of theories of philosophers and theologians of other sects which are contrary to the same. The work is divided into five sections (موضع), each being sub-divided into several Fasls

By Hamîdân همدان, the author of treatises Nos I-VII above

Beginning —

أحمد الله تعالى حمد معتزلاً، بوحدانيته الح *

The author, in dealing with the K̲hilâfat of 'Alî, quotes, on fol 75, a Hadîs transmitted by Mansûrbillâh, as follows من ناصب [Whoever will oppose 'Alî's K̲hilâfat after me (i.e., the Prophet) is an infidel] The authenticity of this Hadîs, however, Sunnî scholars totally reject

For another copy of the present treatise see B1 Mus Suppl., No 212/1

At the end of this treatise we find a copy of a note made by

Hasan bin Muhammad bin Hadī (d. about A.H. 670) in praise of the present treatise and of treatises Nos IV and V above and of their author

Foll 108-109 IX أربع مسائل من كلامه رضى الله عنه *Arba u Masa'il Min Kalamihī Radiya Allah Anhu* A collection by an unknown author from certain works of Hamīdan in which that writer has refuted the four tenets of the Sifatīyah sect relating to God and His attributes

Beginning —

بذكره يستدل على أربع مسائل من كلامه رضى الله عنه يعنى
من كلام السندور الدين أن المعتقد ذكره الأولى سوابق عن النظر
فى الصانع الجواب من ذلك أن النظر فى الأدلة الدالة لا يدل
على أن الصانع غير العاقل الخ *

For another copy of the treatise see Br Mus Suppl No 212,9

At the end of this treatise is a copy of the note of Mahdī Lādmallāh in praise of (Hamīdan) and his works referred to above

Foll 110-110^a X بيان الاسكال فما حكى عن المندى *Biyan A Ishkal Fi Ma Hukya An Al Mahdī* A treatise explaining certain obscure points in the traditions relating to the Imam Mahdī

By Hamīdan حمدان, the author of treatises Nos I-VIII above

Beginning —

حمدان الله على حبل الاله الصلوة على محمد حاتم النبى الخ *

On the margin of the last fol of the treatise we find a copy of a note by one Qādī Abu Abdallah Muhammad in which he says that he studied the work under the author

Foll 117^b 124 XI المسائل السنوية والسنة الحسنة *Al Masa'il Ash Shatawīyah Wa Ash Shubah Al Hashawīyah* A treatise by Hamīdan (See No X above) in refutation of a work by Shaikh Imran bin Hasan bin Nasir in which he attacked the Imamāt of the Zaidī Imams

Beginning —

هذا جواب المسائل السنوية والسنة الخ وه مما وصل كتاب السنه
العهده نا ملب جمع ما اوردع فيه وحده مستملا على التعرض للمساءرة الخ *

The author was evidently a contemporary of Mansurbillah (d. A.H. 614 = A.D. 1217) a Zaidī Imam and ruler of Yaman of whom he speaks in language used of reigning sovereigns (جلد الله ملكه) and the work must have been composed during the latter's lifetime

For another copy of the treatise see B1 Mus Suppl, No 1220/20, where it is entitled المسائل السنوية والشهوية السنوية

Foll 125-126 XII الرسالة في اثبات معجزات لعلي Ar Rîsâlatu fi Isbâti Mu'jizât Li 'Alî A treatise in refutation of one Saîdîdaddîn, a Sunnî scholar of the 8th century A H (see also No XIII below), who, while admitting that 'Alî possessed the power known as Karâmat (a term applied to the miracles of other pious Muslims), denied the Zaidî belief in the possession by 'Alî of the power known as Mu'jiza, a term usually applied only to the miracles of the Prophet

By an anonymous author of the Zaidî sect, of the 8th century A H

Beginning

سأله ، تعبدك ، الله ... فعلق اعتراض معترض فعال حديد ، السطل
والمديدل لعلى عليه السلام و العوائل التي كانه ، له على عهد رسول الله
صلى الله عليه وسلم . . و امثاله من العوائل الخارقة للعادة
و قال العائل هذه معجزة و المعجزة لا تكون الا للنبى كده ، جعلتموها لعلى
عليه السلام الحج *

Foll 127-131^a XIII الرسالة في حواب سديد الدين A1 Rîsâlatu fi Jawâbi Sadîdaddîn A treatise in refutation of Sadîdaddîn's views regarding 'Alî's Khulâfat By an anonymous author of the Zaidî sect, of the 8th century A H

Beginning

و الحمد لله و صلوته على محمد و آله الدين هم سعدية الدجاة .
اما بعد يا ايها الاح الطاهر سديد الدين ادام الله مدته و دولته ،
كانه ، وردت الى مسائلك الاولى واحتجتها بالحواب الذى تحققت به ثم ورد
مبك حواب و اعتراض لم تسلك فيه طريقة المحققين و آنا الآن اورد ما
ذكرته و اهدى الله الله *

The style of writing, and the language used in the beginning of the present treatise referring to treatise No XII above, suggest that both treatises are by the same author. That he was a scholar of the 8th century A H we conclude from the fact that he uses the phrase ادام الله (prayer for longevity in referring to Sadîdaddîn), and we know from Berlin, No 6277 that the latter died about A H 745

Foll 131^b-139^a XIV السهات العايف Ash Shuhab as Saqib
A treatise on the khilafat of Ali and on his special merits

By Ahmad bin Hasan bin Muhammad bin Hassan bin Ar Rassas
a Zaidi scholar of the 7th century
A H who was alive in A H 655 see Anba az Zaman fol 63

Beginning —

الحمد لله الذى من علينا بالاسلام وبعد ذلك لمؤلف طابعه
من الله مدحه من مدته اهل الله عليه السلام
احد ان اذكر من هذا المختصر حمله من فاصل على من ابى طالب
عليه السلام منها ما هو متواتر ومنها ما هو من حكم المتواتر الخ •

The present treatise has the following note at the beginning
which indicates the title of the treatise as well as the author's name —

كتاب السهات الدف فى مذاهب على ابن ابى طالب تأليف السبح
احل الوجود العالم العامل الورع الصد الكامل بناء الدين و ربي
الموجودين احمد بن حسن بن محمد بن حسن الرصاص رضى الله عنه
امام جعل الحجة معة ومارة

Foll 139^b-142^a XV الكواكب الدرية فى شرح الايات النورية
Kawakib Ad Durriyat fi Sharh Al Ahyat Badriyah A commentary
on the verses composed by Muhammad bin Ja'far a recognised Zaidi
author of the 8th century A H in praise of the descendants of Ali

By Muhammad bin Amir al Mu'minin Al Muta'ahir bin Yahya
bin Hadi محمد بن امير المؤمنين المطهر بن يحيى بن هاشم
a Zaidi Imam who died in A H 729 = A D 1329 see Anba az Zaman fol 75

Beginning —

الحمد لله الاول بلى (دلا) ابداء و الاخر بلى (دلا) ادبوا حالى
الاسمال الخ •

All the above treatises are written in fair Nashb by the same
scribe viz عند الله بن محمد بن يحيى العاسمي Not dated apparently
10th century A H

No. 644.

foll 39, lines 25, size $4 \times 6\frac{1}{2}$, $6 \times 5\frac{1}{2}$

المجموعه

AL MAJMŪ'AH.

The present Majmū'ah contains four treatises, together with quotations from certain works of other authors, on different points of theology written in good Naskh by the same scribe throughout, and dated A H 1093

Foll 1-14^a I الرسالة في احويه اسئلة الريديه Ar Risâlatu fi Ajwibatî As'ilat az Zaidîyatî A treatise containing the replies to certain questions attacking the Sunnî sect, sent to the author while he was in Damascus Two important questions, among others, are as follows

- (i) Why a particular sect viz, the Sunnîs, should call themselves اهل السنة والجماعة
- (ii) Was this designation given to them by the Prophet or some companion of the Prophet, for, if not, this must be a fictitious designation and an innovation in religion

By Muhammad bin Badiaddîn bin Balbân محمد بن بدر الدين بن بلبن, a Hanbalî scholar of Damascus, who is known to us as the author of several works He died in A H 1083 = A D 1663 See As Suhub, fol 237 The present work is not mentioned in the list of his compositions given in As Suhub, but it is mentioned there that he took much interest in opposing the Zaidî sect, which goes to confirm the statement contained in a note on the title page of the present MS that Muhammad Balbân is the author

Beginning

الحمد لله الذي اثار السنة وبدر اعلامها .. واطهرها على سائر
العقوب ... و بعد .. واعلم انه قد اورد بعض متدعي الريديه بعض
اعتراضات على اهل السنة المحمديه فاحمد .. ان احية .. عبد الح

A note at the end tells us that the present MS was transcribed ten years after the author's death, and was compared with the autograph copy

Foll 14^b-32^a II الرسالة في احويه اسئلة الريديه Ar Risâlatu fi Ajwabatî As'ilat az Zaidîyatî A treatise containing replies to certain questions relating to theology, the subject matter of which is similar to that of the questions referred to in treatise No I above These questions,

which were sent to the author through one Jamaladdin Muhammad bin Ahdalwahhah are quoted verbatim by the author and are as follows thus —

- (i) الأول منها ما عليه هذه الأمة من الاختلاف في المذاهب حتى صار مرفوا
ولم يتسرد بهم مذاهب الأربعة *
- (ii) هذه المذاهب الأربعة وانصلت لهم هل هم الذين انصلوا وحصلوا (ii)
المذاهب فيهم وما حجتهم في ذلك *
- (iii) ماوجه يعزى كنيتكم من ذكر أهل السب الذي فانكم في كتب الحديث (iii)
تتركونهم وتخرجونهم من بيتكم مع ذكر من هو دونهم
وهم من الأمة وساداتها *
- (iv) هذه المقامات التي ذكرها حول الكعبة ادام الله سرفها بصلوات فيها تاريخه ائمه (iv)
في وقت واحد هل كالتسعة على ذلك *

The replies follow after thus —

الحمد لله الذي نعمه بكم الصالحات قال الله ولكن منكم مدعون
الى الكبر وانه من بالمعروف الا انه *

Beginning —

الحمد لله الذي الهادي من الصلاة وبعد بعد ورد علينا سؤال
من بعض سادات الردية على يد الشيخ جمال الدين محمد بن عبد الوهاب
الشمسي الدمشقي الخ *

Author Ahmad b n Muhammad Yunus Safiaddin al Qushshashi
a prominent scholar of Arabia and the author of several works He died in A H 1071 = A D 1660
See Khulasat Al Asar vol 1 p 343 Brock vol 11 p 392 where
some account of him is found although the scribe in the following
note at the beginning tells us that he could not trace any such ac-
count — هذا الكتاب من الشيخ الامام العلامة صفى الدين احمد القاسمى رقع الله
ه الا انه لم يوجد له ترجمة لعلها لم نلها وما رقعنا عليه والله اعلم *

The present MS was transcribed 22 years after the author's
death in A H 1093

Foll 32^b-33^a III العزرات المختصر عن السؤال الثاني و الثالث Al
Jawab Al Mukhtasar An As Suwal As Sami Wa As Salis Additional
replies in a concise form to questions n and m dealt with in the
above treatise by the same Ahmad al Qushshashi احمد القاسمى
the author of treatise No II In the present treatise the author

frequently quotes Muhammad bin 'Alī bin Bakrī (*d* A H 994 = A D 1586, see Block vol II, p 339)

Beginning

الحمد لله رب العالمين اما قبل اهل الاشاعة و الماتريديه اهل
السنة و الجماعة لوفوفهم عند سنده صلى الله عليه و سلم الحج *

Scribe بن علي

The same is no doubt the scribe of treatises Nos I and II above since the handwriting of all these treatises is identical

Fol 33^b Contains some verses in praise of the Prophet and his descendants composed by Muhammad al Bakrī, who is frequently quoted in treatise No III above

Foll 34-35^a Verses from certain works of Subkī (*d* A H 771 = A D 1370), in which are contained certain questions and replies relating to the theological doctrines *عصا* and *عشيت* (decrees existing eternally in the Divine mind, and the Divine pleasure) The questions are by Ibn al Baqīqī, a Mu'tazilī scholar of the 7th century A H, and the replies by Ibrāhīm bin Talha the teacher of Subkī, and by Muhammad bin Sa'd, the pupil of Baidāwī (*d* A H 685 = A D 1286)

Questions

اذا ما رمى بكفري برعمكم و ام يرمه مدي فما وجه حاتني
رمي حاتني بم فل ارض بالسماء ما انا راص بالدي فيه شعوتي
اذا ساء رمي الكفر مدي وشئت و ل انا عاص نائد اع مستني

Replies by Ibrāhīm

حمدت الي اذ هدي حيرامة الى حذر دين مستعجم و ملة
وانك عاص حيد ، حاله ، امرة و ان كنه واقف المسدة فاصم ،
وما انه ، واقف ، المسدة عالماً بما سألة لكن مدي ، نصا ،

Replies by Muhammad bin Sa'd

معنى و ساء الله بالكم ر علمه و ما م وديم سرما في الجند
و اطهارة من بعد داك ، مطاعاً و ادراك و ناله درة الارل

Foll 35^b-36 Quotations from different works on different points of theology

Foll 37-39 IV الرسالة الواجبة في العقيدة A1 Risālātu Al

Munzumāt fī Al Aqīdat A unique copy of a versified treatise on theology by Ahmad bin Muhammad the grandson of Imam Shāfiʿī (d. A. H. 204 = A. D. 820) Isnawī fol. 259 mentions the author as a reputed scholar of his age. The fact that the author was a son of the daughter of Imam Shāfiʿī who died at the beginning of the 3rd century A. H. suggests that our author belongs to the same century.

Written in fair Naskh

Beginning —

الحمد لله العديم العلى ب الانام معدر الافدار
 داني السماء من الدحل مدلل الطالب في بالادوار
 ما وجد في دانه وصفاة معقدس عن كل رصف طاي

No 645

fol. 7 lines 24 size 8×5 7×5

المجموعه

AL MAJMU'AH

The present Majmu'ab contains two treatises which are both autograph copies written in Magribi characters.

Fol. 1-4 I الرسالة في شرح صفة السمع Ar Risalatū fī Sharhī Sifat As Sama. An explanatory note on the passage in the Aqīdat of Sannusi (d. A. H. 895 = A. D. 1490) for which see No. 565 above dealing with Sama (the power of hearing) one of the Divine attributes.

By Muhammad bin Muhammad Ad Daqqāq Al Maliki محمد بن محمد الدقاق المالكي a famous Maliki scholar and Sufi of the 12th century A. H. who leaving his native place (Fes) came to Medina where he permanently settled. He studied under the eminent scholar Ahdar rahman bin Abdal Qadir and others. We are told by his biographer that in Medina he spent his life in teaching religious works and delivering lectures on the same. He died in Medina A. H. 1150 = A. D. 1737 leaving behind him a large number of pupils. He was buried in the famous cemetery called Al Baqi. See Silk Ad Durar vol. iv p. 122.

Beginning —

الحمد لله رب العالمين وحسبنا الله ونعم الوكيل والاحول ولا قوة الا
 بالله العلي العظيم والصلوة والسلام على سيدنا محمد
 بعد قد سكت
 في درسي للعقائد السنوسية يعرف السمع *

The colophon, in which the name of the author is indicated the author's name runs thus كَتَبَهُ الْعَدَدُ الْعَقِيرُ إِلَى رَحْمَةِ رَبِّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ الدِّفَاقُ الْمَعْرَبِيُّ الْمَالِكِيُّ *

Foll 5-7 II الرسالة في شرح صفة السمع Aḥ Rīsālatu fī Sharih As Sifat As Sama' A supplement to the preceding note

By Muhammad bin Taiyyib al Māhki, المالكى, a Māhki scholar of the 12th century A H and a contemporary of the author of the preceding treatise He was born in Fās, A H 1110 where he was brought up and received his education under his father and many others His biographer tells us that he studied under 180 Shaiḥhs He visited Syria, Egypt and Arabia, and finally settled in Medina, where he passed his life in teaching and composing works He died in Medina, A H 1170 = A D 1756, and left behind him a large number of pupils and 50 compositions See Silk Ad Durai, vol iv p 91

Beginning

يا من له - اوصافه العبدية عن الاسماء و الصفات *

The following colophon indicates the name of the author

اعتقده الى معرفته ومعرفته محمد بن الطي ، المالكى الحج *

THE END

